

# The Schoolemaster or Teacher of Table Phylosophie.

A most pleasant and merie Companion, well worthy  
to be welcomed ( for a dayly Cheast ) not onelye to all  
mens boord, to guide them with moderate and holosome  
dyet: but also into euery mans Companie at all tymes,  
to recreat their mindes, with honest mirth and delecta-  
ble deuises: to sundry pleasant purposes of pleasure and  
paßtyme.

Gathered out of diuers, the best approued  
Aucthors: And deuided into foure pithy  
and pleasant Treatises, as it may  
appeare by the contentes.

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# The Printers preamble to all estates, for the frendly entertainment of this Teacher of Table Philosophic.

You Worhey wightes, that hautie Halles do holde,  
whose tables sundrie states do dayly haunt:  
Giue leaue( my Lordes ) this Teacher may be bolde  
To preace in place, and shew him selfe afaunt.  
Amongst your merie gheasts of sere and sundrye sort,  
To play his merie partes, in playne and pleasant sport.

What though his phrase, and stile be rudely framd,  
His fruits are furthering to your healthes auayle:  
To deale in dayly dyet, although he may be blamd,  
To tell his minde therin he doeth not fayle,  
To shew the diuers kinds, of euery meat and drinke  
Bread, broath, flesh, fleshe, or what you els can thinke.

Yea more then this, he meaneth for to shew  
Among the states your table round about  
Demeanours meet from hie vnto the low,  
For ech degree to teach he doeth not doubt:  
The Prince, the page, the Gentle and the slau,  
To serue his proper turne example heere may haue.

Diuynes perhaps, will hearken to his tale.  
The warlike Knight, the Squier, the Souldier bold,  
The Merchant eke, that makes the merie sale.  
The Lawier to that pleads the case for gold.  
The Lady bright will heare when he doth speake.  
The Wydowe, Wife, Chyld, Mayd, lame, blind, and weake.

His problemes fine, wil(doubtles)please you all,  
And queint demaundes, so pithie in ech point  
His iestes I knowe will like both great and small  
And hit your veyne, and nick you on the ioinct  
What so you be, or where you do lojourne  
This pleasant pithy booke wyll surely serue your turne.

Then bid him welcome, Gentles all, and say:  
Come merie Gheast, come neare and sit thee downe,  
Vndoe thy packe, show foorth we do thee pray  
Such newes as may vs mery make in Countrey and in Towne:  
Thus him to you I leaue, to see what he can show,  
For doubtlesse, I to ioy your mindes, this charges dyd bestow;

FINIS.

¶ This first Booke of Table Philosophie, sheweth the  
nature and qualitie of all manner meates,  
drinke & Sauces, that are vsed at meales.

lib. 1. &  
natural.



According to the saying of Macrobius. It were a very vnseemely thing that philosophie, which intreateth curiously in Bookes of dueties, and behauour at feastes, should be afearde to shew her selfe also at feastes: as who should say, shee wold not auouch that in deeds, which she professeth in words: Or that she could keepe no meane or measure, who onely prescribeth the meane and measure her self vnto all humane affaires. Neither do I now welcome her to my table to thintent she should moderate her self, whose order of instructiō is to teach all other, how to moderate and gourne themselues. And shortly after in the same place he saith: Wherfore, such a kinde of Philosophie, there is no goodman, no place, nor companie, that wil exclude it, which so behaueth it selfe in euery respect, that it seemeth to be necessarie in euery place, as though it were vnlawfull it should be absent. Then forasmuch as Moderate Philosophie ought to be present at the table and feastes of the wise, and learned: Euery goodman must vs the same, both for to profit and delight others. For as the same M A C R O B I V S writeth, our talke ought to be merie at the table, more poudred with pleasure them sauced with feueritie. And our communication at the boorde, as it ought to be faier with honestie: so must it be pleasant with delight. Wherfore, it is generally expedient that all table talke be either concerning the nature and qualitie of the meates and drinkes wherof we feede, or of table questions wherwith we may be made mery and flurred vp to mirth at the boorde, or els touching them their condition, and maners with whome we meeete at the table: or lastly of such merimentes and honest deuises wherwith wee may be refreshed and delighted at our meate. And for this cause I haue determined to intitle this worke: The Scholmaister or Teacher of Table Philosophie, and haue deuided the same into foure seuerall partes. The Arguments wherof I haue thought good to set downe together before the whole worke, and afterwardes euery Argument seuerally before eche Booke wherto it belongeth.

# ¶ The Argument of the first booke, which is of naturall Philosophie.

## I.

¶ The first booke, treateth of the nature and quality of all manner of Meates, Drinkes, and Sauces, that are vsed at meales.

# ¶ The Argument of the secōd Booke, which is Morall Philosophie.

## II.

¶ The second Booke, speaketh of the manner, behauoir, and vsage of all such, with whome wee may happen to be conuersant withal, aswell at the Table, as all other times among Companie.

# ¶ The Argument of the thirde Booke, and is of naturall Philosophie.

## III.

¶ The third Booke, containeth certaine delectable and pleasant questions and pretie Problemes to be propounded for mirth among Companie at all times, but most conueniently at the Table.

# ¶ The Argument of the fourth Booke, and is of morall discourses.

## IV.

¶ The fourth booke, compriseth honest Jesters, delectable deuises and pleasaunt purposes to be vsed among Companie, for delight and recreation at all tymes, but especiallye at meale tymes at the Table.

The

# THE TEACHER OF TABLE

## The Teacher of Table

Philosophie, aswell Naturall  
as Morall.



¶ Of conuenient time to eate meate, and how often a Man  
may eate, according to his Complexion.

Chaper. 1.

**N**ow first of all, let vs see concerning the tyme  
and houre to eate, which were the most conue-  
nient: whereof Rhasis maketh mencion, saying,  
that it is best time to eate, when the weight of  
the meate which wee eate last before is suncke  
downwarde, and the bottome of the stomack is  
become light, and there remaine no swelling nor fulnesse, and  
a man haue moderatly exercysed himselfe before, and he haue a  
good appetite, then is it the best time to feede. Moreouer, as the  
same Authour saieþ, a man must take heed that hee defer not  
to feede when his appetite serueth him, vnlesse it bee some coun-  
ferfeit appetite, such as chaunceþ sometimes to Drunkardes,  
and those that loath their meate. But so soone as one that is not  
drunke, beginneth to haue an appetit, & the nourishement which  
he received before, were not much nor grosse: then ought he to  
eate presently without all delay. But if he defer eating so long  
vntill his appetite be past which he had before: then were it best  
for him to eate some of the Syrupe of Violetes, or the Syrupe  
called Acetosus, or drinke warme water, and so to abstaine frō  
eating vntill hee haue vomited, or gone to stoole, or that his ap-  
petite begin to come againe. Likewise, the same Autho: in the  
same place sayth farther. This is very diligently to be obser-  
ued, that euery man eate such meates as he hath beene accus-  
med vnto, and vse to feede as oft as he hath beene wont, vnlesse  
this custome of his hath byn euill, and therefore ought to be es-  
chued, howbeit not suddenly, but by meanes, and by litle & litle.

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And a man must so dispose his feeding times, that he eate twice between one day and a night, or at the most twice in one day, or which is more temperate thrice in two days: as for those which haue leane and drye bodies, it is hurtfull vnto them to eate but once in a day. And, it is euill for such as haue grosse and fat bodies to eate twice in a day. Also, those that do exercyse themselves, and labour much, haue neede of meate of more grosse substance then those which vse contrary order, who require contrary meates. The Commentarie wriuer Auerrois, vpon the Canticles of Auicen, saith thus: It is a moxe temperate and orderly custome for a man to feede twice in two dayes. For some doe thinke that the perfection of the thirde digestion is accomplished in eightene houres, in proportion wherof when wee eate thre refections, the digestion therof is finished in all partes of the body in that time, or much ther about. And wheras I would haue eightene houres betwene two meales: it is thereby evident that the most conuenient time to eat, is when a man feeleth him selfe lightned, and hath fully digested the meate which hee eate before.

### ¶ Of appetite, and custome to eate. Chap. 2.

**C**oncerning Appetite, and custome to eate, Auicen wriueth in the second part of his Canticles: wherfore, let a man eade according to the vse and custome of his owne nature, not omitting to eate those meates that are delectable. Upon which place Auerrois wriueth thus, in his Commentarie: Custome is likened vnto nature, which is to say: Custome must needs be obserued, although it were euill, and not to be commended. And wheras he saith: Appetite is not to be omitted, which is a precept of his art: it is to be vnderstood in all meates whether they be desired for that they be of their owne nature commendable, or otherwise. And therfore it is said, that of two sorts of meates that which is lesse good and pleaseith more the appetite, is better for vs, then that which is better and lesse pleaseith our fancies. Rhasis also, vpon the fourth of Almansor saith: it chaunceth many times, that some meats that are euil, are found to agree with some natures which cannot abstaine from them as other some can. And perhaps some meates that are good, are perceived not

AVERROIS.  
in Cant.  
AVICEN.

AVICEN.  
in Canti-  
cles.

AVERROIS.

RHASIS  
Almansor.

## of Meates,Drinke, and Sauces:

to agree with some mens stomacks, from which it were god for them to abstaine wholly. And if there be some meates agreeing with some Natures which are desirous of them, although they be not god nor wholesome: yet are they to be yelded vnto the appetite, unlesse they bee exceedinge euill, and a man must beware that he use not alwayes naughtie nutriment.

### ¶ Of the order of Meales, and eating Meate. Chapter. 3.

**T**he cause why our digestion is many times corrupt, is this: because at one Meale we feede on sundrie sortes of Meates, eating the grosse before the fine, and filling our selues with sundry kind of cates made with broathes thickned with grafted bread, and too too long protracting the time from the beginning of the Meale to the ende. But for the better ordering of our diet, wee must note, that it is best in Winter to use meates actually hot, and in Sommer actually colde. Holbein we must beware of Meates ouer hot as they come out of the pot, or from the fire, and take heed of them that are very cold, as such as are cooled vpon the Snowe. Auicen in his Canticles saith thus: that moist and slipperie meates are to bee eaten before such as binde, and that which is sweet must be mingled with that which is sover, and the dry corrected with the moist, and the colde with the hot. And wheras we say that the moist and liquid must be taken before the binding: that is a precept in the regiment and order of meate, for that it is required to the preseruation of health, that the meate be measured in qualitie, quantitie, tyme, and order.

Adding also vnto these conditions, that the Meate be god, and well dressed. Which rule is gathered of the contrary, to wit, that one confrarie be brought to a iust temperature by his contrary, as are the qualities sweete by sover, drye by moiste, colde by warmthe, and such like, abouie recited.

### ¶ Of a conuenient place to feede in. Chapter. 4.

**A**ccording to the aduertisement of Auicen in his Canticles, AVICEN. we ought to haue a speciall regard to the place wherein we feede, that it be quiet & cold, & through blown with y winde, and

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**AVERROIS.** ¶ that it be so at the time & houre when we intend to feede ther-  
in. And therfore in this poynt it behoueth a man to be diligent.  
**RHASIS.** Auerrois the Commentarie Writer saith, that wee must looke  
to this, most especially in Sommer, because then externall  
heat wekeneth naturall heat, lyke as the shining of the Sunne  
putteth out the fire if it come to it, and yet when the fire is once  
come into the shadowe it reuiueth againe. And Rhasis in the  
place aboue recited, willeth vs to eate our meate at coletimes,  
and if case we cannot get a colde place, yet to watch a colde ti-  
me to feede in, and soe after that we be refreshed we may sleepe,  
and take our rest.

### Of Meates and Drinkes, wheron wee feede at the Table. Chapter.5.

**RHASIS** **AVICEN.** **H**ereafter, wee haue to intreate of such meats and drinke,  
as are for the most part vsed at the Table. And first of  
Bread, Rhasis writteh vpon the third Booke of Almansor,  
saying: Breade that is made of Wheate is in many respectes  
most conuenient for men, especially if it bee wel seasoned, wel  
leauened, well baked, fine ground, & purely clenched, although it  
be then somewhat harde of concoction. And Auicen sheweth  
the cause why it is so: saying, that the better it is boulted, the ea-  
sier it is of digestion, and so much the harder howe much  
the more it is full of Bran. And the cause is: for that the bran  
hindreth the passadge, and the slipperiness of the voyding of it.  
And that is the best bread whiche is baked in an Ouen, tempe-  
ratly seasoned and leauened, and made light, that when it is cut  
it be hollowe like a sponge. Moreover, Rhasis in the place be-  
fore alleadged, affirmeth that unleauened bread is hard to dis-  
gest, and descendeth slowly out of the Stomacke, causinge grip-  
ing, in the bellie, obstruction in the liuer, and procureth greefe  
in the kidneis. He saith also that Barlie bread is colder then  
Wheaten, of small nutriment engendring windynesse, the col-  
lick, and other colde diseases, & maketh a man costiffe: the bread  
of other kinds of graine is of qualitie according to the nature of  
the graine of which it is made. Auicen saith, let no man eate  
Bread while it is hot, but when it is one night olde.

¶ Of

## Of Meates, Drinke, and Sauces.

### ¶ Of wyne, and the qualties thereof.

#### Chapter 6.

W<sup>Y</sup>ne, as Isaac sayeth in the thirde Booke of dietes, causeth good nutrient, bringeth health to the body, and preserueth the same. And there is no drinke nor meate to be founde so comfortable vnto naturall heate, by reason of a certen familiaritie with it, for naturally, it strengtheneth digestion. The heate therof is like vnto naturall heate, and therefore it is sone converted into naturall and most pure bloud. It clarifieth thicke bloud, searching the passadges of the whole body, but specially of the veines, and clenseth them: it openeth the Liver, it taketh away darke smokiness, which ingendereth heauiness, repelling the same from the hart, it comforteth al partes of the bodye, it causeth the minde to forget sorrow and griefe, it bringeth mirth, it maketh hardie, it sharpheteth the wit. Wherefore, it is convenient for all ages, all seasons, all Countreis, beeing receiued according to the custonie of him that drinke the Wyne, as so much his nature is able to beare: thus it is manifest, that wine is good for all men if they take it moderatly. And therfore in old tymes, wyne was likened vnto the great triacle, and to the nature therof. For it heateth cold bodies, and cooleth hot, it moisteneth the drie, and drieth the moist. And many times it quencheth the thirst more then water. Rhasis in the fore alleaged place of his third booke, saith thus: Wine generally heateth the stomach and liuer, making passadge for the nutrient, it also increaseth bloud and fleash, and augmenteth naturall heate, helping nature to accomplish her peculiar functions. By wine, digestion becommeth stronger, superfluities are expulsed, and the passadge made easie for their riddance. By wine, health is permanent, strength abideth, and old age kept away. Wine also maketh the soule merie: but if it be immoderatly taken, it hurteth the liuer, braine, and sinewes, it breedeth the Trembling, the palsie, and Apoplexie, and bringeth sodaine death.

¶ Of Meade, and the properties therof. Chap. 7

T<sup>H</sup>e drink, which is made of honie commonly called Meade, by the authority of Rhasis, is very hot, ingeding red choler. It agreeth not with hot compliations, but it is verye conuenient

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AVICEN.

nient for colde temperatures. Auerrois also vpon the Canticles of Auicen saith, that meade is better then wine, for sutch as haue naturall feble shewes.

¶ Of strong or double Ale. Chap. 8.

**D**uble Ale saith Rhasis, in the place aboue recited, & chiefly which is made of Barly, hurteth the shewes, maketh the head to ake, filleth y bodye with winde, but it pouoketh vrine, & represeth the heate which commeth of drunkenesse. But that Ale, which is made of wheate, hauing in it Mints & Smal edge, well burned, is supposed to be better for all men, but especially it is forbidden them that are hot in the Sun & conuersant abroade, and of hot disposition, and in an hot time of the yere.

¶ Of flesh in generall. Chap. 9

RHASIS

**I**t is confirmed by the auctoritie of Rhasis, in the place before alleaged, that of all nutrimentes flesh nourisheth most sonest, fatteth, and strengthneth. And those that use it much, haue full bodyes, and haue neede to be let blood often, and speciallye if they drinke Wine with it. Generallye, all flesh heateth, and is counted vnmeet for those that haue an ague, and are troubled with replecion. Flesh, that is red without fat, nourisheth more then that which hath fat, for it ingendreth lese superfluitie, and strengthneth the stomacke more. Course flesh, which is of grosse substance, is fit for such as laboure, and fyns flesh for those that use small exercyle.

¶ Of the flesh of wilde Beastes. Chap. 10

ISAAC.

**E**very beast generally, according to the devision of Isaac in his thirde Booke of Dietes, is either wilde, or tame. The flesh of wilde beasts is dry, and hard of digestion, and yel deth discommendable iuste by reason of their ouermutch motion and exercyle which they use, and the heate and dryeth of the aire wherein they abide, hapning through the vehement heate of the Sunne, and lacke of couert from the pearching Sunne beames. So that wilde flesh is of no good Nutriment, neither in qualite nor quantitie, sauing onely the flesh of wilde Boates. For their naturall coldnesse is much repressed by y ouermutch heate and dryeth, whereto they doe accustome themselues. Wherefore, seeing also that the tast and vnlauerge smell of their flesh is cor red

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rected by their exercycle : it is some helpe vnto digestion , that their flesh may be vcrye well and easily concocted. And al other tame beastes in comparison to the wilde:are better to bee liked of, and doe more nourish , by reason of their quietnesse , and the temperate aire , yet are they some deale grosse and hard of digestion . And among these,in my iudgement, the Male Beast is hotter and indifferent moist aboue the female , and is therefore more commended and the sooner digested. The flesh of the female, is more colde with immoderate moysture , and therefore slower of digestion. And the flesh of those Beastes that are gelded, is of a middle nature betweene both.

### ¶ Of Kiddes Flesh. Chapter 11.

**A**gaine in the place of Rhasis by me erewhile alleaged, it is R HASIS written of Kiddes flesh , that it is temperate, hauinge no euill qualitie mixt with it , which all be it ingender temperate bloud, yet is it not conuenient for labourers. As so; such as take no great paine , but liue a Gentleman's life , they cannot chuse a better kinde of meate then this. For, it is not altogether so easie of concoction that it destroiyeth the digestion, neither yet yeldeth it so grosse or sutch plenty of nutriment that the body bee thereby filleth with repletion, and corrupt bloud engendred. But the bloud that is made thereof, is betwane both, as neither thicke nor thinne, hot nor colde. In the same place also Isaac saith, that the sucking Kiddes are the best, of all other most excellent both for tast, nourishment, and digestion, ingendring good bloud, for the milke which they suck of their Dammes, giueth vnto them naturall moisture.

### ¶ Of Lambe. Chapter 12.

**L**ambes flesh also , as saith the same mine Author Isaac , in ISAAC. the place often before alleaged , is good while they sucke, by reason of the stoare of moisture and sliminess: yet the superfuite of fleame, which it engendereith wherby it slippeth forth of the stomacke before it be fully concocted: maketh it somwhat faultie. Howbeit Auerrois in the fiste of his Collections setteth down, how that most conuenient it is y Lambes flesh be placed in goodnes next vnto kids flesh, which although it haue much superfluitie, yet is it of a moderate, & coniendable temperature.

AVEROIS.

## The first Booke,

### ¶ Of Rammes flesh. Chap. 13.

RHASIS.

**T**ouching the flesh of Rammes, Rhasis in the place before  
alleged is of opinion, that it is groser then Kiddes flesh,  
and increaseth more the strenght of Man, yelding much  
more superfluitie then kiddes flesh doth. Yong Rammes of one  
yare old are better then Lambs or Ewes, for if their flesh bee  
well digested, it engendreth plentie of bloud, and that good, spe-  
cially if it be weathers flesh, for the heate and moisture of it is  
temperate, which causeth the flesh to haue a very good tast. But  
Galen the Prince of Phisitions, as Auerrois reporteth of him  
in the fist of his Collections, mislyketh the flesh of weathers, and  
commendeth Veale exceedingly.

GALEN.

### ¶ Of Veale. Chap. 14.

AUERROIS.

**N**ext insueth to intreate of Veale, whiche according to the  
judgement of Auerrois is good and holsome, as not hauing  
that sliminess and coldnesse which is in befe, and is moe  
sweet, both to the mouth and nose, then any other flesh. And in  
respect, it is better then Kid. But again, kid is better then Veale,  
because it engendreth better humours. And mine Autho: Isaac  
in the place often aboue rehearsed, saith Veale engendreth gross  
bloud, troubled and melancholike, yelketh much nutriment, hard  
of digestion, & painfully overcome by the stomacke, & difficultly  
dissolued into the parts of the body, and it bindeth the belly. And  
if a man that is of a melancholike complexion, use to eat beef: he  
shalbe greued with the spleene, fall into a quartaine feuer, and  
come into a Dropsie. Also he shall ware itchie, haue y Morfeue,  
Leprosie, Canker, Ringewormes, according to the complexion  
of him, which agreeth fit with this meate.

AVICEN.

### ¶ Of Swines flesh. Chap. 15.

ISAAC.

**A**fter the iudgment of Avicen, Swines-flesh is more nasy  
all unto men then the flesh of any other lyuing thing on  
the ground, which erperience it selfe declareth according to  
Auerrois, in the fist of his Collections. And Isaac also in y work  
aboue named. writeth that Swinesflesh is colder & moyster then  
the flesh of any other beast, especially if it be of a tame Swine.  
For wild-Swynesflesh in comparison of tame Swinesflesh, is hot  
& dry, and nourisheth lesse. Yet is it best to wede on tame Swines  
flesh,

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flesh but seldome, and onely vpon the certeine partes thereof, as are the eare, chaps: and swinesflesh indeed nourisheth much engendreth good iuste, and loseth the bellie by reason of the soars of moisture & sliminesse, which is in it: howbeit, it pronoketh not brine, and agreeth very well with them that vse a slender dyet. But the yong sucking pigge is best of all, and nourisheth most, and maketh passing good blood.

### ¶ Of Deeres flesh, Hares flesh, and Beares fleash. Chapter 16.

**A**¶ D<sup>r</sup> Will to follow the iudgment of my first auctour in the place aboue recited. Deeres flesh is melancholike and hard of digestion, but the young sucking fawnes are the best in that kinde, and the middle aged are next in goodnes vnto these, & the olde ones worst of all. The gilded Buck, & the barren Doe, are the best of the two last sortes, for that they bee of a temperat heate, and dryeth. Howbeit Avicen saith, that they make grosse **RHASIS.** substance which descendeth down to fast, and breedeth the quartaine ague. And the top of the Deeres taile is poison. The Hare, as saith Rhasis, most certenly engendreth Melancholike bloud, aboue all other flesh. But Isaac saith, that although it engender drie, and grosse blood: yet it is better then the flesh of the young Kid or Coate. And Beares flesh, as he writeth, is very clamme repugnant to digestion, and yelde euill nutrient, and is more to be vised for Medecine, then for meate.

### ¶ Of the partes of Beastes. Chap. 17.

**T**he Head, saith Rhasis, of every thing, is of grosse substance, **AVICEN.** nourishing much, and heateth, and ought not to be eate but at cold seasons: for thereby many times is the Collick engendred, it much comforteth blood, & increaseth the seede of man. ¶ he braine being cold, overturneth the stomack, and hurteth it, and therfore, who so eateth braines, let him eate them before all other meat. Moreouer, it is good for hot complexion, and quill for such as are troubled with colde diseases.

Marrow cometh very nigh vnto temperature, but it is somewhat of the hotest, it increaseth naturall seede, and molisheth the stomack. The Hodder of a beast is cold and grosse, and although it nourish much, yet is it hard of digestion, and is good for them

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that haue a god stematke, and liner. The liner is hot and moist, heauie, and hard of digestion. Isaac saith, that it ingendreth god blood, but speciallye of young beastes that suck. But the Liver of a Hen or Capon is better then of sucklings. The Heart, as he saith, is of an hard substance, and is slowly digested, but beeing well digested: it nourisheth much. The lights also, saith hee, is easily concocted, and soon departeth forth of the stomach, by reason of the lightnes, & rarenes of the substance therof. The kidneis are naughte in two respectes, the one is for the hardnes & grosse-nes of their substance: the other is, for that they be nourished by the fattines of the vaine, wherby they ingender grosse, and very euill blood. Rhasis in y place aboue cited saith, that red flesh with-  
**RHASIS** out fat, ingendreth drye blood, making but small excrementes, and nourisheth more then fat. Fat ingendreth very moist blood, causeth much superfluitie, and nourisheth but litle. Flesh inter-  
larded betwene fat and leane, ingendreth temperate blood. The fete augment slimy iuce. The foremost parte of the rumpe is lighter and hotter, and the hindermost heauier and colder.

### ¶ Of flesh in Pasties, and Pyes. Chap. 18

**RHASIS** **F**lesh, saith Rhasis, which is baked in Pasties and Pyes, is euill, and nourisheth litle, but is god for them that haue the fower belching. And generally all sortes of Pasties and pies ycelde but litle nourishmet in comparison of meates made with brothes. Yet many tymes they do god to them that would drye vp, & make their bodies proper. Flesh rosted on the spit, is grosse, and nourisheth much: if it meet with a strong and a hot stomach to digest it, it bindeth the belly, which is manifestly proued, if a man eate the leane onely without fat. Flesh boyled with eggs and pepper is hot, and is a god meat for winter, for it strength-  
neth the body, and nourisheth aboue all other meates, it increas-  
seth also sede, and blood. It maketh a man wel coulered, strong  
and well set. But in Sommer, it bringeth lothsonnesse, heateth  
and breedeth the stone.

### ¶ Of Foules in generall. Chap. 19.

**ISAAC.** **A**LL Foules generally, as Isaac reporteth, are lighter and fyn-  
ner then the beastes y go on the earth, but they nourish less. And the wilde foules are better then the tame foules, their flesh is

## of Meates, Drinkeſ, and Sauces:

is more tender, & easier of digestion. The cause wherof is the lightnes & rarenes of their flesh proceeding of their often flying, & the drynesse of the aire. But the tame Fowles nourish more, & make commendable blood, & more temperat by reason of the good temperature of their moisture and exercyse. But aboue al soules these are the finest: the Stare, yong Partridges, and house chickens: and next vnto them, the elder Pertredge, the Feasant, the house Hen, & the Capon. Chickens are lighter of digestion then other Fowles, and engender good blood. They comfort the appetite, and vnto all natures and complexions they are most agreeable, especially the Cockrell Chickens, neither to fat nor to leane. And Auerrois in the fiftie of his Collections wrieth thus: amonge Fowles the Hen is principall in so much that the broth thereof is a good Medecine for those that haue the Leprosie, & some saye, that a Hens braine augmenteth the substance of a mans braine, and sharpneth the wit.

AUERROIS.

### ¶ Of the Hen. Chap. 20

**T**HE house Hen, saith Isaac, is not all thing so moist as is ISAAC the Chick, and for that cause if it be compared to the temperament of the Chickens, it is hard of digestion, but if it be wel digested it nourisheth much, and specially if it be stewed or boyled in fine broth, by which ordering it taketh a certaine moisture of the water, and comforteth the stomacke, and yelldeth much nutriment. Moreouer, mine Aucthor Rhasis, in the place often before alleaged, saith thus: The flesh of the Stare is fownde by erperience to bee best of all other Fowles, and most fit for those that meane to live with a fine, and subtile diet. Next to this is the flesh of the Quayle, which engendreth but little superfluitie, and is supposed not to be verye hot. Then after this cometh the flesh of Chickens, and next of Pertredges, which is more grosse, binding the belly, and nourishing much.

RHASIS.

### ¶ Of young Pigeons. Chap. 21.

**Y**OUNG Pigeons are verye hot, engendring inflamed blood, and soone bringing an ague. And Isaac mine Aucthor saith, that ISAAC yong Pigeons are hot, and full of moisture, wherfore they make grosse nutriment, a witnessse wherof is their heauiness and vnaptnes to flye, but when they begin to flye, they ware lighter

## The first Booke,

RHASIS

and more acceptable to digestion, they be meete for flegmaticke Persons but naught for the collericke. And also as the same writer saith: Duckes are the worst of all foules, for their flesh, saith Rhafis, ingendreth much superfluitie, and destroyeth appetite. & is very warme, but it nourisheth more then Hennes flesh doth. To conclude, the flesh of all water foules in generall breedeth much superfluitie, and if it haue therwith an euill sauour, then is it iudged much the worse.

ISAAC.

¶ Of partes of foules, as they be eaten. Chap. 22.

**T**he Gisard of all foules, saith Isaac, is full of sinewes & hard of digestion, but beeing digested it make much nutriment.

But of all Gisards the Gooses is best, because of the plentie of moisture in it, and next vnto that is the Hennes or Capons Gisard. Likewise their livers is best commended, and most nourishing. The Wings of all foules are better then any other part of the body, because of their often moving and exercysse, for moving consumeth the superfluitie of moisture. The Gooses and Hennes necks are best of all other foules neckes, and all partes of carued foules are better then of the stoned, which maketh the Capon to be most excellent, and to yelde best nutriment, and to engender perfect bloud. The braines of foules are lesse moist and slimy, but drier then of foure footed beasts, and therefore more to be liked, chiesly of yong Stares, Partridges, Hennes, and cocks before they cro'ue, or come to be carued.

ISAAC.

¶ Of Egges, and their properties. Chap. 23.

RHASIS

**F**or asinuinch as Eggs, saith Isaac, do yeld much nutriment, for that their whole substance is converted into good iuce, by reason of the affinity, which they haue to mans nature, and specially the volke: therfore in respect of their temperament they be most like vnto mans body. In this qualitie, saith Rhafis, aboue the rest are Hen eggs, and Partridges eggs, both which augment saede in man wonderfully, and prouoke him to lechery: next vnto which are Ducke eggs in godnesse not much inferiour, but making euill iuce. Gæse egges are lothsome, and haue an euil smel. Hen eggs and Partridge eggs are most temperate, and convenient. The volke being temperat in heat, causeth good nutriment. The white is cold and slimy, and hardly concocted. But conceyning

## Of Meates, Drinke, and Sauces.

ning the yolke. Auerrois vpon the Canticles of Auicen sheweth, holwe some bée of opinion, that it engendreth as much blood in weight, as it self is of. And Rhasis saith, that egges that are sodden or rosted hard, are more hard to digest, and descend, slowlier out of the stomacke. But soft egges are more quick to descend, being good for those that are troubled with a bloody flux, whose strength thereby is much decayed. As for reare egges which are neither hard nor soft, are as it were in the middes between both the other. Moreouer, eggs are good against roughnes in y throat, and by them is engendreth temperate blood, and much strength. What shall I say more? they are as good as flesh, & many times stand in stede thereof, wherfore those Persons that be very fat, ought not to vse them.

AVEROIS.  
In Canticles.  
AVICEN.

### ¶ Of Milke. Chap. 24.

**O**f Milke, also it is Isaacks opinion, that it is very like unto blood. For indeede, it is none other then the milke the second time concocted in the breasts or vdder, whereof it receiueth whitenes, fast and ability. Rhasis likewise saith, that new milke commeth nere to the temperment, although it decline a little vnto coldnesse and moisture, whereby it fatteth and moistneth the body. It is medicinable vnto those y haue the feuer Hestica, and the drye cough, and the burning of the vrine. It ministreth excellent good nourishment vnto dry bodies, and bringeth them to temperature: it also increaseth blood and saue. But in that, it is sone altered, it is noysome for those y be haunted with sharp feuers, or are troubled with headach by accident of sicknes, and to them that are subiect to the collick, or vnto any other disease comming of cold. Cow-milke of all beastes milke is counted y grossest, & is good for them that would faine be fat of body. And Asses milke is the subtilest of any beastes milke, and is good for all that are diseased in y Lungues. Goates milke keepeh a medocrytie betwene both: but Ewe milke causeth more supersticities then any of them all. Isaac whiteth of milk in this manner: **I S A A C.** Milke of beastes that be sound and not sick, if it be not eaten often, nor much but moderatly engendreth commendable blood, moistneth the belly, healpeth the breast, Lungues, and bladder, especially if the watrishnes therof, be some way corrected: as ab-

## The first Booke; Chap. 10

fered with bread, flower, otemcale, rice, or such like, & the eaten. Rhasis writeth that Buttermilke is good against the laske proces ding of red cholor, and helpeth them that are leans, & haue weak bodys, and the rather, if there be a piece of hot yron, or Steele often quenched in it. Whey, extinguisheth red cholor, it cureth y scab, whelks, blisters, the yellow iaudice, and healpeth them that are hurt with drinking strong wines. He saith also, that butter bee ing raw, aswageth the sharpnes of the throat, healpeth the Tetters and Kingwormes, taketh away the rednes of the face, and clæreth y skin, maketh whole pimpels & quidles that are sharp and dry being therwith annointed, but it bædeth lothsonnes, & ascedeth up to the mouth of the stomack. Hodden butter, weakneth the stomack, softneth hard impostumacions laid unto them plaister wise, it resisteth the most venemous bytting of Vipers. Who so vseth to feede much on butter, shall cōtinually be trou bled with diseases comming of sleame. It nourisheth most of any vnguentions thing, and is of great facultie.

### ¶ Of Cheese. Chap. 25.

**I**ikelwyse he saith that græne Cheeze is colde and grosse and thought vnmēt for cold natures. But old Cheeze is esteemed of, according to the age. Tange chæse, which tasteth sharp of the rynnet is hot, burning, bædeth thirst, and nourisheth euill. But if a man eate a litle therof after meate: it strengtheneth the mouth of the stomacke, also it taketh away satiety, and lothing of the meat, which chaunseth many times in y mouth of the stomack after swete meates, but it must be neither to new Cheeze nor to olde. Isaac saith, that all cheeze in generall is naught, noisum to the stomack, & hard of digestion: so y they, which cōmon ly eat it fall into the collick, & are græued with the stone in the kidneis. Howbeit the better the chæse is, the lesse harme it doth.

### ¶ Of Fishes. Chap. 26.

**T**he temperament of fish generally, as saith Isaac, is colde and moist, engendring sleame, most agreeable unto hot and drye complexions in Sommer tyme, and in hotte regions. And unconuenient unto cold & drye cōplexions, in winter tyme, and in cold Regions. All fish is either of the Sea, or of the fresh Water. Those that are of the Sea, remaining in the depe not

naere

ISAAC.

ISAAC.

## Of Meates, Drinke, and Sauces.

neare the shoare in gruely and sandy places, are most subtile & commendable and easier of digestiō then the other Sea-fish, and ingender better blood, but thei descend slowly out of the stomach and intrailes for lack of moist slimines. Fresh water fish, are universally more grosse and slimy, and slow of digestion, but they boide out of the stomach, with more facilitie then the Sea-fish, and nourish more. The best of these are they which remaine in bowfalles and swift running streames, whose bottome is gruely or sandy, and far of from the filthines of any towne or citē. Pond fish, is of all other the worst, of euill sauour and hard of digestion, especially if they be far from the Sea, or any running streame. Rhasis, mine Authoꝝ saith, all fishes are hard of concoction, and tary long in the stomach, and make a man thirstie. The bloud, which young fish ingendreth is flegmaticke, breeding viscous slimines in y body, wherof spring sundry diseases. Wherefore we ought to choose such fish, whose substance is not clammy, nor very grosse, nor haue any euil smel, nor wil quickly putrifie, nor that abide in Pondes, Lakes and Meeres, that yeeld forth a stinking sauour. For they that are conuersant in filthie places, are not fit to bee eaten, neither such as liue in waters abounding with unholesome weedes wheron the fish doe feede, for they be made therby unapt to bee eaten. Saltfish ought not in any sort be set on the boorde, nor to be seade on, unlesse it were when a Man for medycake would cause him selfe to vomit. But if any be desirous to eate thercof, let him eate but a small quantitie, dressed with some slippery or unctuous thing, which may loth the stomach. The Crafish of the Riner is very good for weake Persons, as saith Avicen, their flesh is good for them that haue a consumption, so is their broath, & Asses milke. And some say, that they will breake great impostumacions, if they be layde thereto.

### ¶ Of Pulse. Chap. 27.

**C**onsequently wee must in reate of Pulse, in all sortes and kindes, and first of Rice, of which Isaac in the first booke of the worke before alleaged, saith thus: Rice, is drye in the fourth degree, & hot in the first, which being sodde with water is good against the Collicke that holdeth but one daye. But being

## The first Booke,

sodden with Almond milke, it lefseth the binding faculte, & nourisheth well, and ingendrefh good bloud, and augmenteth seede. And if with the Rice, or with the broth of it you wash freckles, it taketh them awaie, and clenseth the skin. Auicen writheth, that the huske of Rice is thought to be poison, for if it be giuen in drinke to any man, immediatly he feeleth paine in his mouth, and his tongue wil be blisred. Beanes, after Isaac, that be grēne are cold and moist in the third degré, and nourish but little, they ingender grosse and raw humours, and brēde windē in the uppēmost parte of the belly. Dry beanes are cold and drye in the first degré, ingendring thicke windes in the uppēmost part of the belly, from them arise hurtfull fumes into the braine. They cause sundry grosse and corrupt dreames, and are hard of concoction. The great white beane not being old, is the best, and if it be sodden in water there is much of þ windines taken away therby, and of the grossenes likewise, specially if the first water be throwne away, and they be boyled againe in another. Being sodden with Pintes, Organ, Cumin, and such like, and so eaten, their windines is much amended. Who so is desirous to cleanse the skin of his body: let him vse to wash himself with the meale of beanes, and he shall haue his will.

RHASIS

ISAAC

Rhasis saith, that grēne beanes ingender grosse and raw humours, augmenting fleame in the stomach and intrayles, which brēdet much windinesse. Lentles, also saith he, are cold and dry, ingendring melancholick bloud, and drying the body, they darken the eyght, and nourish Melancholick diseases, if a man vse them much. Isaac saith, they fill the braine with grosse fumes and Melancholie smokes, causing pain, and fearfull dreames. Isaac devydet Chitch Peasen into white and blacke. The white is hot in the first degré, and moist in the middle of the same, hard of concoction, ingendring windē and fumositie, in sutch quantitie, that it puffeth vp the flesh, and dryneth the skin abrode, so that they which vse it haue a faire white skin, for when the skin is borne vp and stretched abroade, it sheweth white and clere. The blacke Chitch is hotter then the white, but not so moist, and is good against oppilation of the liuer, if it be boyled with Smaledge and Radish, and the iuce thereof drunken, it also increaseth milke, and seede, and

prones

## of Meates, Drinkes, and Sauces:

prouoketh Wryne. Peason, according to the famous Arnoldus de villa noua, in his gouernement of health, are of this nature: if they or Chitches be laide a steepe all night in fresh water, and be boyled next day in the same, at two or thre wallops, and then be strained and kept, and when ye go to meat there be put vnto the liquor a little white wine, and a small quantity of spikenard in pouder and saffron, and a little salt Indie, and then once boyled together one wallop, and ministred at the beginning of y meale to be drunken or eaten, crummied like pottage. It clenseth the small veines, and the passadge of the wryne, especially if the pease and chitches be layd in soke, and boyled with Persley in the same water. The vnskilfull sort say that they should be layde a soke in Lie, but that soaking taketh away al the opening faculti, and the finest part of the substance of them.

ARNOL.

### ¶ Of Pothearbes. Chap. 28.

**N**ow let vs say somewhat of Pothearbes, according as order and doctrine requireth, and first of Garlike, which as saith Rhasis, is hot and drye, and taketh away thirstines, and increaseth fleschly lust, breaketh wind, and heateth y body. In hot regions, hot tymes, and vnto hot complectiōns it doth harine, & Galen calleth it the Husbandmens friacle. Beanes or Lentles sod and eaten, take awaye the stinking smell of it, and so doth Rue being chawed, and a little therof eaten downe. So likewise doth Hettwall, or Minkes of the garden or Wilde, if it be broken betwene the teeth, and after it a little quantitie of vineger be receiued. To the same purpose serueth the roote of Bastes, saith Plinic, being rostted, and eaten after it. Horrell in Rhasis iudgements is cold & dry, it bindeth the belly, and sharpneth the stomack, extinguishing red cholour and thirst. Auicen saith, that it taketh away toothach if they be washed with the iuce therof.

RHASIS

Dill, according to Isaac, in the second booke, is hot and drye, and being drunken in wine, resolueth windines, puffines, and swelling in the stomacke, and belly. The branches therof boyled in oile, dissolute swellings being outward annoynted, aswage paine, and bring sleepe. The saede drunken prouoketh vrine, increaseth milke, clenseth the stomack from putrifid humours, it healpeth the hicket proceeding of the long abiding of meat in the stomack.

GALEN.

PLINIE  
RHASIS

AVICEN.  
ISAAC.

# The first Booke,

ISAAC.

and the often eating thereof weakeneth the eyesight. Garden Smalledge by the autorite of Isaac, being eaten, openeth oppilations, prouoketh vrine, bindeth the belly, is euill for the falling sicknes, and hurteth wemen with childe: and such as are with Childe, and frequent the eating of it, it ingendreth in the Childs body biles, and rotten impostumacions. Neither may we compiend the use of Smalledge, for it draweth humours together from all parts of the body vnto y stomach, wherof insueth vomiting. The seede prouoketh vrine aboue the branches, and as saith Rhasis, Smalledge openeth oppilations, and puffeth vp therwithall, it moueth to venery, and taketh away the euill savor of the mouth. Aredge also, saith hee, is cold and moist, lossing the belly, nourishing well, and is good for them that haue an hot Liver. Plinie in his second booke writeth, that it ingendreth sundry sicknesses, and therfore the liquor wherin it is boyled, ought many times to be chaunged, or els it ingendreth pustules and foule spots in the skin. Parsnep, as saith Rhasis, is hot and windie, slowly digested, it maketh the seede of man hot, and expelleth vrine, and farther saith Isaac, it healpeth fleshy lust, prouoketh the termes, and ingendreth commendable bloud.

PLINIE.  
LIB.2.

After Plinie, in the second Booke. Beetes, are of two sortes, white and red. The roote of the red sod in water, killeth the itch, the iuce appeaseth the auncient paine in the head, and the dasing, and the singing in the eares, it driveth forth vrine, it appeaseth the toothach, it prouoketh to venerie, and is good against poison. Borage, as saith Constantinus, is hot and moist in the first degré, it purgeth red cholour, it healpeth the hart burning, and being steeped in wyne and drunken, it maketh them mery that are sad by reason of Melancholie, & the hearbe it selfe eaten raw, as soms say, ingendreth good bloud. Colewortes, according vnto Rhasis opinion, brede black cholour, troubleth the sleepe with euill dreames, but it lenifieth the throat and breast, it maketh the belly soluble, and taketh away drunkennes. Isaac witnesseth of Colewortes, that the iuce therof drunken, loseth the belly, but eaten without broath, they do bind, and therfore to avide their faute, the first iuce wherein they were sodden must be cast away, and then they must be sodden with good fat meate.

Constantinus.

RHASIS

ISAAC.

Onions

## of Meates, Drinke, and Sauces:

Onions seasoned with oyle, do neither heaten nor coole, nor pro-  
uoke thirst, but make an appetite. And Dioscorides saith, that  
if the iuce of them be received in at the nose, it purgeth the head  
very well, and stamped with vineger taketh away spottes, pro-  
uoketh sleepe, and softneth the belly. The Gourd after Auicen,  
is god for the cholerick Persons, and hurtfull to the melancho-  
lick and fleagmatick. And Dioscorides wrifeth, that the iuce  
therof holden in the mouth, aswageth the toothach. Cummin, ac-  
cording to Rhasis, is hot and drye, because it helpeth digestion,  
and breaketh wind: and Dioscorides reporteth, that being min-  
gled with Vineger, it stayeth the termes, and being drunken or  
annointed, stoppeth the bleeding at the nose, and maketh pale &  
low coulered. The saede drunken with water, doth effectually  
cure wringings, gripings, and windines in the guts: and Isaac  
saith, if it be mingled with windie meates, it rectifieth them, and  
killleth wormes being drunken. Fenell saede, also saith he, in-  
creaseth milke, it dischargeth the stoppings of the Liver, & blad-  
der, and expelleth the stome of the Kidnycis, and is god against  
long agues, and saith Dioscorides, being mingled with eye con-  
fessions, it taketh away the mistnes from them. Hyslop, after  
Rhasis, is hot, being eaten helpeth the eyesight of weakenesse, it  
remedieth the whezing in þ Lunges, it drineth forth wormes  
and causeth abortion, and healpeth to digest our meate. Garden  
Lettice, as saith Isaac, is the best of al other Herbs to ingender  
god blod, and being unwashed, it is the better, and is sone con-  
cocted. It prouoketh vñe, it quencheth red chollour in the sto-  
macke, it cooleth the boylng of the bloud, it bringeth sleepe, and  
increaseth bloud and saede. Mintes also, saith he, is hot and drye  
in the seconde degree, cōforfeth the stomack, & prouoketh appetit.  
It clenseth away al lothsoynes of meat from the stomack, pro-  
ceeding of corrupt humours: also it clenseth the roughnes of the  
tongue being rubbed therwith. If it be sodden in vineger, and  
with the liquor the Jawes be washed, it clenseth the rotteness  
of the gummis, but they must afterward bee rubbed with pou-  
der of dryed Mintes. Cresses, as Rhasis saith: are hot, and  
therefore heate the Liver and stomacke, they also molisfe the  
bellye, and dryue wormes out of the Paw, they prouoke desire

DIOSCO.

AVICEN.

RHASIS

ISAAC

DIOSCO.

ISAAC.

212.1.1.1

212.1.1.1

RHASIS.

212.1.1.1

## The first Booke,

DIOSC.

of wemens Companie, clense the Lunges, and take awaie the wheesing, help stopping of the milt, & procure abortion. Poppie, as Isaac deuydeth it, is white, and black. The black is wherof that they make Opium, the white is more commendable, and nourishing, of which Dioscorides writeth thus: They that are wont to eate Poppie, it breddeth in them mutch sleepe, and so, getfulnesse. Rhasis saith, that the seede of white Poppie is colde, god for the thoroate and brest, and maketh one sleepe. Persley also, saith Isaac, is hot and drye in the thirde degree, it prouoketh bryne and Cleemens termes, resolving windines, & increaseth seede: And, as Serapion saith, Parsley laide plasterwyse vpon wheles, scabbes, and moſew: cleereth the skin wonderfully, asswageth the paine of the kidnes and bladder, ratifieth the pasſages of the bodye in opening the pores, prouoketh bryne and sweat, clensemeth the Liver, & resolueth the windi collick. Leakes, as testifieth Rhasis, are hot and drye, although they prouoke appetite, yet make they the head to ake, & ingender euill dreames, and are hurtfull for them that are commonly troubled with the continuall headach, and those that are sone offended with heat. Isaac therefore giueth counsel that it were god immediatly vpon them to eate lettice, purslain, or endive, that by the coldnes of one the heate of the other may be delayd. Being eaten rawe, they clense the pypes of the Lunges from grosse humours, they open the oppilacions of the liner, and stop the salt rewme. Purslaine, according to Rhasis, by quenching thirst and inward burning, bindeth the belly, and taketh away the chilnes of the teeth, and bindeth the laske proceding of red colour, and it diminisheth naturall seede. If wartes be rubbed therewith, saith Aucen, they will come away by the rootes. Radish, as Rhasis wryteth, is hot and drye, tareing long in the stomack, it maketh the iuce subtile, and listeth it vp vnto the mouth of the stomacke, & so prouoketh vomit. The leaues digest our meate, and prouoke appetite in vs, being receiued but in small quantity. And Isaac saith, that if they be eaten after meate, they breake winde, and by reason of their heauiness they make the meate to go downe.

SERAPIO.

RHASIS.

ISAAC.

AVICEN.

RHASIS

DIOSCO.

And Dioscorides addeth, that the roote being eaten with salt, increaseth milke, prouoketh bryne and the flowers, and with a little

## Of Meates, Drinke, and Sauces.

little grafted Ginger put into an hollowe tooth, aswageþ fhe tooth  
hach presently. The Rape, after the iudgement of Isaac is hot in  
the second degree, and moist in the first, It nourisheth more then  
all other hearbes, yet is it hard of digestion, it maketh the soft &  
foggie flesh, it stirreth vnto companie of women, and increaseth  
saide. Plinic, in the second booke writeth that the Rape beeing **PLINIE.**  
sodden, drijueth cold out of the fete. And the Commentarie wri-  
ter Auerrois, in the fiftie of his collections saith, that þ rape bath  
a merueilous force to cleare the eyslight. Rue, as þ learned Isaac  
reporteth, is good for concoctiō, because it hath þ faculty to expell  
grosse & clamie humors, it breketh windines, & moistneth þ bel-  
ly. And Auicen saith, that it taketh away the lothsome sauour of  
Garlick, Lækes, Onions, Sharpneth the sight, and taketh away  
the desire to women. Sage, after Diosc. prousketh the tearmes, &  
procureth abortion. The broth wherin the twigs and leaues are  
boyled, repres the thoughts of lust, and motion to venery. The  
iuce of the leaues maketh heire black. Macer saith thus of Sage: **M A C E R.**  
If it be laid vpon the bite: It heales the poisoned rankling quite.  
Spinage and Succorie ars temperate, agreeable to the throate,  
Lungs and stomack, they lenifie the belly, and make very good  
nutriment. Todestooles, according to the doctrine of Rhasis, are  
cold and grosse, and ingender raw fleame. Those of them which  
be red are naught, for if they be eaten they ingender the collick,  
and at no tyme they must be eatē without warme sauces. Mus-  
shroms are farre wōse then Todestooles whereof some be stark  
poyson, and will choke a man, and kill him presently. But the  
best of them ingender fleame. Isaac saith thus of them: by these **I S A A C.**  
tokens you shall knowe them that will kill men. They be soft,  
slimy, and grosse, and being slit in the middle, and let to lyg so al  
a night: the next morning you shall finde them rotten.

### ¶ Of Frutes. Chapter. 29.

**T**hus by erperience the noble Galen writeth of frutes: my **G A L E N.**  
father, saith he, had his health all his life time because he  
eate no frutes. And when hee was dead I began to eate  
frutes, and by meanes thereof I fell into sundry, and long conti-  
nuing diseases. And after that I abstained from rathe frutes, I  
had never any sicknes sauing an ague which helde me one day.

D

Then

## The first Booke,

Then shewed I the same vnto my Frendes, and they that beleued me, abstained from rathe frutes, and in all their life tym were never sick. This mutch of frutes in generall. Figgis, according to Rhasis, clese the kidnes from grauell, being greene they breed winde in the belly, and they lose the same, and make indifferent god iuce: If they be drye, they nourish much, and do heaten, the often vse whereof ingendreth the itch, and lyce, and lose the bellie being eaten before meate. Of whome moreouer, mine Aucthour Isaac saith, in his second Booke, that if they meet with a stomack well cleensed from humours, they are then good of digestion, they ingēder good blōd, clese the stomack, lungues, kidnes, and bladder, if they be eaten fasting. Dates, saith hee, are hot and make grosse nutriment, and if they be eaten often times they ingender grosse blood in the inner partes, they corrupt the teeth, and make fleame and blōd to abound. And in the second booke, Isaac saith, that Dates beeing hot and drye in the second degré, are better of digestion then Figs, and more provoking vrine. But who so accustometh himselfe vnto them: shal feele an hard swelling in his Liver, & Spleene. Raisins, as witnesseth Rhasis, which are very swēte, are hot, but not so hot as Dates, neither so stopping as they are, they be windy and hurt mutch, they franke vp the body sodainly, they also increase motion vnto venery, and wōke to the erection of the yead. Those which haue the thinnest skin, do soonest descend, and b̄ēde leſſe windines, and the contrarie doe contrarywile. Those that are souer do not heaten, but being washed in cold water, and eaten before meate, doe as it were extinguish heat. Souer grapes are cold, they bind the bellie, and they represse blōd and red chōlour: Raisens are temperat in heat, which causing god nutriment, do b̄ēd no oppilacion as Dates do, although they nourish stronger and in greater quantity. Pomegranates, which are swēte, according to Rhasis, do not coole, but puffe vp, and cause thirstnesse but they lenifie the th̄roat. The souer ones make the b̄east and th̄roat rough, also they puffe vp the stomacke and Liver, but alwaies they moderate the heat of blōd and red chōlour, they quēch feuers, and represse vomites. And Isaac saith, that Pomegranates are fitter for medicinē then for meate, for they yēlde but

ISAAC.

RHASIS.

RHASIS

ISAAC.

smal

## Of Meates, Drinkes, and Sauces.

Smal nourishment, but is good. It is the propertie of tart Pomegranates to extinguish the rage of humours, and to confort the stomacke. The iuce dropped into their eyes that haue the yellow R HASIS.

Jandies taketh away the yellow cholour. Quinces saith Rhasis, be they sweete or sower, they strengthen the stomack, but principally the sower, they prouoke also a good appetite, and binde the belly. Being eaten after meate, they make the ordure to descend quickly, and expell it out of the belly.

And being eaten before meat, they worke y contrary effect. The sower ones are strongst in binding the belly. Peares, after Galen being eatē before meat,

do binde, but after meate they loose the bellie. Peares, that are very sweet do not puffe vp, but they all binde the belly, unlesse they be eaten after meat. For being after meat they drue the ordure forth, and then they strengthen the stomacke.

Isaac also saith, that sweete Peares are temperate, and if they bee boyled with I S A A C.

Mushroms they take away all their clensing, especially if they be wilde Peares, by reason of their tartnes.

Appels, after the judgement of Isaac, are cold, and because of their sowernesse doe binde the more. And although they agree well with the mouth of the stomack: yet they fill it full of slimy humours. Auicen saith, that Appels do confort, especially those that smell sweet: Baked in a Pie they helpe the appetite, but the dayly eating of the causeth ouermutch heating of the sinewes.

Peaches, according to Auicen, if they be ripe: are good for the stomack, causing good concoction vnto meate, for they corrupt it, but rather before meate.

If the Appels be dry they be hard of digestiō, and although they nourish much, yet are they not good.

And Isaac saith, that the

greater Peaches, if they be ripe they loose the bellye, but other- wise they bind it.

The lesse, which are called in lattin Præcoccia,

and in English (as I thinke) Africoes, are wholsome for the sto- macke, and take away lothsonnesse.

Medlers, saith he, are cold and dry in the first degree, they confort the stomacke, and take awaye the flurē of cholē, and represse vomiting, they prouoke

vrine, and being taken before meate, they confort the stomacke the more, and hurt not the sowlenesse thererof.

And Dioscorides D I O S .

writeth, that some saye they helpe much the toothach, if they be eaten while the teeth ake. The Pome Cytron, after the opinion

## The first Booke,

AVICEN.

of Auicen, beeing pared and the rine eaten or chawed, maketh the mouth smell pleasantly. The sover iuce being anointed killeth ringwormes, the decoction drunken maketh a good colour, & faketh the body. Mulberries, which are ripe and sweete, as saith Isaac, loose the belly, are soone cast foorth out of the stomack, and prouoke vrine. Being eaten fasting out of cold water, they are very cooling, they quench thirst and vnnaturall heat. Plummes likewise, saith he, are of two sortes: some white, which are hard of digestion, and noisome to the stomacke. The black of the gardein, being ripe, moisten the stomacke, and make soft the belly, & pourge red choler. But if they be eaten ouermuch, they hurt the stomacke, but they do lesse, eaten before meate. Cherries also, as the same Author writeth, are soone conuerted, they ingender grosse sleame and slimy within the hollownes of the Liver and Spleene. And therfore ingender longe agues, and are very euill every way. The best time to eate them is before meat, for when they be eaten vpon a ful stomacke, they slit aboue, and turne to putrification.

RHASIS. Almondes, according to Rhasis, are temperat in heate, which although they make the throat smooth, yet are they heauy in the stomack, and tary long there, they open oppilatiōs, and aswage the burning of the vrine, and beeing eaten with sugar, augment seide of generacion.

ISAAC.

The bitter Almondes, according to Isaacks iudgement, are hot and drye in the ende of the secoud degré, they clese, scour, and comforste, they moue vrine, and dissolute grosse and clammy humours: by meanes wherof they clese the breaste & Lungues from sleagmatick humours, & release the oppilations of the Liver and Spleene. Nuts likewise, saith the same Author, in a cholericke person, and one that hath a good stomack, are soone fur ned into cholericke vapours ascending into the head, causing the paine and giddiness thereof. But if a man would correct them, and make them good, he must crack them, and blanch them, and laye them a stiepe a whole night in water, that they maye get some moisture.

DIOSCO.

Dioscorides saith, that two Nustes, and two drye Figgis, and twentie leaues of Rue, or Hearbe Grace, and one graine of Salt pounded together, and beeyng eaten fasting: keepeth a man

## of Meates, Drinkes, and Sauces:

man from infection of Poyson, or Pestilence. The Fildbeards, after Rhasis, are not so hottie as the other Nutties are, but are RHASIS. heauier, and are good against the stinging of Scorpions.

And Serapion saith of them, that if Fildbeards be roasted with a little Pepper and eaten, they ripen the Catarre or Rewme. Serapion.

Chestnuts, as Constantinus writeth, are wyndie, they moue to the arte of the flesh, they yeld much nutriment, they are hard of digestion, and therefore according vnto the counsell of Isaac, ISAAC. they must be rosted, that their facultie may be thereby amended, and their substance ratified: Then do they awage the dinessse of the breast and al the body, and moderate the difficultie of making water. The Acorne also, according to the same Author, being disobedient vnto digestion, bindeth the bellye, but prouoketh vñe, and they doe nourishe: Beaten into pouder, and the pouder laide vpon the Vulua, drijeth vp the rotten humours, that vse to haunte and hurte the same.

### ¶ Of Spices. Chap. 30.

Pepper, by the authuritie of Rhasis, helpeth to concoct y meat RHASIS. well, and dissolueth windines, and beeing very hot: heateth the stomacke and liuer, and hurteth hot bodies especially in Sommer. Ginger also, according to the same Author, is hot and moist, and in helping concoctiō is profitable for those whose stomackes and Liners are colde: It amendeth the dimnessse of sight rysing of moisture, and as Auicen writeth, it augmenteth the memorie, and clenseth the moisture of the head and throate.

Zeadoarie, according to the same Auicen, is a triacle or preseruatiue against all poisons, and as saith Constantinus, it consumeth the swelling by windē, and comforteth the stomacke: AVICEN. Constan- it prouoketh the appetite, taketh away the stinking of y mouth through eating garlick, and according to Macrobius, awageth Macrobius. the heat of the wine, which wee haue drunken. Galingale likewise, as writeth Auicen, is hot and dry, it resolueth windinessse, AVICEN. maketh the mouth sauour well, helpeth the stomacke, concocteth the meat, augmenteth desire to wome, n̄ cureth the paine of the kidnes. Cloues also, saith he, are hot and dry in the third degree, they make the body smell wel, they sharpen the sight, they conforste the stomacke and Liver. Cinnamon, after Rhasis opinion, RHASIS.

## The first Booke,

is hot & drye, which in strengthning mutch, helpeth the stomacke and liver, it causeth good concoction, and expelleth windines. Also, saith Isaac, it openeth oppilations, & prouoketh the termes.

ISAAC.

Almansor.

PLINIE.  
LIB.2.

Constanti-  
nus.

AVICEN.

PLINIE.

ISAAC.

Saffron likewise saith he, being hot and drye in the first degree, comforteth the stomacke, openeth the stopping of the Liver, helpeth them that are shortwinded, & comforteth the weake parts. And Rhasis thus speaketh of Saffron in his Almansor. A certen woman, saith he, was very long in labour of childebed, and could not be deliuered. And I gaue vnto her one dramme of Saffron, and immediatly she was deliuered, and this haue I tried often: and being drunken in wine, it is of singular force to make one merie. Plinie in his second booke, saith: who so drinkest Saffron first, shal not feele any surfeit: and a crowne made therof and put vpon the head, releaseth drunkennesse. Carawaines, according vnto Constantine, is hot and drye in the third degree, it dissolueth winde, it strengthneth the stomack, it killeth worms, it helpeth concoction, and prouoketh urine.

### ¶Of certaine Sauces. Chapter. 31.

**M**ustard is hot and drye in the middes of the fourth degree, it dryeth vp the moisture of the head and stomacke. And

Auicen writheth, some say (quoth hee) that if one that is fasting drinke it, it maketh a good vnderstanding, and it clenseth the humours of the head. Plinie said in the second booke, that mustarde prepared with vineger, driueth forth grauell. Salt, saith Rhasis, is hot and drye, it taketh lothsonnes from measles, and maketh the tast sharp, and it prouoketh the appetite. But who so eateth salt in any quantity, it causeth mutch aduission in the bloud, it weakeueth the eyesight, it diminished naturall seede, and engendreth the itch. Vineger, according to the same autho, is cold and drye, making a man leane, & weakening the powers, diminisheth the seede, it strengthneth melancholy, and weakneth red choler and bloud, and maketh the meate subtile & fine wher with it is received. Honie, as saith Isaac in the second Booke, is hot and drye in the second degree, it taketh awaye the cause why the body cannot be nourished, and altereth the euill disposition vnto better, and expelleth the abundance of euill humours out of the pores, and clenseth the filth of the veines, and therefore is

very

## of Meates, Drinke, and Sauces:

very agreeable vnto them that are colde and moist of nature, and vnto olde men. And vnto hot complexions it is a poyson, for it is soone conuerfed into choler. If it be turned into the warme-nesse of bloude, it maketh it the warmer. So that Honie being eaten rawe, ingendreth windinesse, and maketh a man to swel, b̄eedeth the roughnesse of the throat, and prouoketh vnto vomit & siege. Oyle Oliue, as Plinius writeth in the fourth booke, maketh euery body soft which it toucheth, giueth force & strengtneth y belly, clenseth the face, appeaseth y swelling, cleareth the eyesight, helpeth the headach, and aswageth the heate of feuers.

PLINIE.

The Oyle of Nuts, saith Rhasis, is very hot and dissoluing, and according vnto Auicen, it is good against the Kingwozme, inflamations, and pussles in any parte of the eye. The Oyle of Almondes, after Rhasis, is temperate, and is good for the breast, Lunges, Bladder, & Kidneis, but if it be eaten it b̄eedeth loth-sonnesse, and departeth slowly out of the Stomack. And, as saith Dioscorides, if it be mingled with honie: it taketh awaie the spottes in the face, and maketh smooth the skarres where woundes haue bene, it clenseth the mistines of the eyes, and taketh awaie the skales from the skin.

RHASIS  
AVICEN.  
RHASIS.

Oyle of Poppy is to be iudged of, according to the nature of Poppie, whereof we intreated in the Chapter last goyng before. And thus endeth the first Booke, the contents wherof I haue gathered out of the best approued Aucthours.

DIOSCO.

FINIS.

¶ The second Booke of Table Philosophie, which speaketh of the maners, behauour, and vsadge, of all such with whome wee may happen to bee conuerstant at the Table.

## ¶ The Preface.

Hauing ended the discourse concerning the Nature of Meates and Drinke, which are set before vs vpon the Table: it followeth now, that wee may somewhat touching the Manners and conditions of whome we be matched at the Boorde. For as saith MACROBIVS in the third Booke of his SATVRNALIA: There is no part of wisedome so great, as to applic a mans talke to the place and tyme, having a regarde to

## The second Booke,

the estimation and calling of those that are present: For some will be incou-raged with examples of Vertue, other with good turnes, and some with the commendation of Modestie: that such as haue vsed themselues otherwyse and hearing the same, may amēd their liues. And therfore, as touching them with whome we be set at the Table, I will say somewhat out of the auntient Records of our Elders, beginnning with the most worthie Personagies.

### ¶ Of Emperours. Chapter. 1.

Suetonius.  
LIB.3.



¶ And first to speake of Emperours, howe that some of that excellent calling haue haue very frugale and sparinge at their Meate, as Suetonius in the third Booke of the liues of the 12. Emperours, writheth of Julius Cæsar, saying that he drake very little wine, which thing his Enemies could not deny, and was indifferent about the residue of his dyet. Upon a time, when at the Table, the good man of the house where he supped, had set before him olde preserued Oyle that was ranke and stale, in steede of new & swete, when other in Company refused it, he only eat it grēdely, soz that he would not ierne to reproue him that had invited him to supper, either of little good manner, or couetousnes. The same Aucthour also saith of Augustus, that he was a man of smal feeding, and dranke but very little wine, for he vsed not to drinke therof aboue thrice at a meale. Neither vsed he commonly to drinke wine, but when he was drye he would dip a sop of bread in faire colde water, or eate the slice of a Cucumber, or of a grēne mellow Apple, whose tast were tart, or somwhat like vnto wine. In the Testes of the Romanes it is writhen, that the Emperour Augustus was a veray small feeder: for he would eate common bread, & little fishes, or cruddes made of Cowmilke, which hec would wring in his hand, or grēne Figgis which he liked wel, & these things would he eate in every place, and when so euer his appetite serued.

Helinandus  
Liber.3.  
Institut.

Suetonius.

Helinandus, in his booke of the institutions of Princes, saith, Julius Cæsar, committed his Baker to prison, because he gaue him better bread at his Table, then he gaue to the residue of his Soldiours. Suetonius also in his worke before alledged, writheth of the Emperour Tiberius, that at his first coming to the Empire,

he

## Of honest behauour of all Estates.

hee was very frugall and moderate, but afterward he grue so gluttenous, and giuen to the belly, that in stede of Tiberius, he was called Biberius, for Cladius, Caldius, for Nero, Mero, that is to say, one ouermuch giuen to wine. And vpon a tyme spending two whole daies and nightes with Pomponius Flacchus, & Piso: for a reward, he gaue vnto the one the gouernment of Syria, and to þ other the Lieutenantship of the same. He liked better of one that presented him with a Musshrom, and a kinde of Birde, called Ficedula, then if it had bee a greater matter. It is also written of the Emperour Vitellius, by Egesippus, in his Egesippus. fourth Booke of the destruction of Ierusalem. When hee knewe therre was secret wait laid for him, in the mean time he gat him selfe to feasting and gourmandize, because he would not lose the famous ignominie of the shame that hung ouer him. Hee was drawne from the basket, he was contemptuose insulted vpon, and slaine in the midst of the Cittie, at one tyme together, both shedding his blod, and vomiting his surfeat: who if he had liued any longer, would haue devoured the treasure of the Romane Empire in riot, and banqueting. To conclude, he had raigned but eight Moneths and ffeue dayes, and yet Rome was able no longer to serue his belly.

### ¶Of Kings. Chapter 2.

Frontinus.  
Lib. 4.  
FRONTINUS, in his fourth booke and thirde Chapter of warlike Policies, reporteth howe that Alexander, King of Macedonia, was vsed to eat of lutch bread as he found, while he tra-uailed vpon the way. Also in the fourth booke ¶ 7. Chap. he writ-eth in this manner. Alexander, King of Macedonia, traualing by great iourneies through the deserts of Affrica, both hee and all his Armey being greatly a thirsse, a Shouldior offred him a draught of water in a Sallet, which in presence of the all, he pou- red on the ground, deseruing more praise by that Example, then if he had dranke it. HELINANDUS, in the place before recited, telleth how that Piso desiering Romulus to supper, & perceiving howe little wine he had drunke at þ meale: Oh Romulus, if euery man would do as thou doost, wine would be better cheap. Nay (quod he) it would be dearer, if euery man might drinke what he would.

Valerius.  
Max.  
VALERIUS MAXIMUS, in his fiste booke and sixt Chap. writeth þ King

C.

Alex-

## The second Booke,

Alexander vpon a tyme being repulsed from some purpose by a tempest in the winter , behoulding and old Macedonian Souldiour quaking and benumbed with cold, and himselfe sitting in his regall seate by a good fire: even with those handes wherwith he was woon to bestow liberal rewardes, he tooke the ould man that was crooked and doubled with cold, and set him in his own place : what merueil was it then if it were pleasant vnto them to serue so many yers vnder that capteine, which esteemed more of the good health of a common souldiour, then he did of his own dignitie ? In the same place it is also written , that Pyrrhus the King, said that certen Tarentines had talked of him very broad, and vndutifull languaige at a banquet. Then demaunded he of one of the Companie, whether they had any such talke, or not? yea truely said he, wee had so indeede , and vntesse our wine had failed vs, these had ben but trifles in respecte of that wee would haue spoken. So pleasant an excuse of their rioting, and so frank confession of the truth, turned the Kings wrath into laughter. By vsing of which clemency hee obtained this mutch , that his Subiectes the Tarentines thanked him when they were sober , and prayed for him when they were drunken.

### ¶ Of Princes. Chap. 3.

Plutarch.

PLUTRACH of the institutions of Princes , citeth the auctoritie of Plato, which saide thus : when Potentates oppresse their Subiectes : it is like as if the head of a body should swell to such hugines, that the other parts were able scarcely, or not at all, to beare it, but with great paine. Likewise, when the hyer powers doe hate and persecute the Subiectes, it is like as if the tutoe should pursue his pupil, to slay him with the sword, which he gaue him to defend him against others. Helinandus, in his Booke of the institution of Princes, saith, that a Prince should do as the Phisitiō doth, which never giveth extreme medicines, but when he seeth that gentle pocions wil never recouer the patientes health. Unto which purpose said Lucius very well, that it behoued a Prince to be an old man in manners, and to follow ripe and wise counsel, and to imitate the order of god Phisitions which sometime cure by filling , that which is emptie in spare bodies, and sometime by emptyng y which aboundeth to mutch in

Helinand.

Lucius.

## Of honest behauour of all Estates.

in full bodies, aswaging the grieve many tymes with hot burning yrons, and often with fomentacions, and sometime other wise, vnto which intent he setteth downe these verscs:

To punish let a Prince be slow, and quick to giue reward:

And let it grieve him, when he is constrained to be hard.

¶ Aristotle, in the third of the Politickes, writeth thus: who so Aristotle. would haue wit and vnderstanding to gouerae (saith hee) it sa- meth he would haue God and the lawes to gauerne: but who so will haue man of himselfe without these to gauerne, putteth a very sauadge beast in authoritie. For, when rage and lust beare sway, then good men go to wrack, so that vnderstanding without affection is as good as a written Lawe. Likewise Vegetius, in his first booke and first chapt. of the art of war: it is decent for a Prince (saith he) y no man know mo things nor better things then he, for his knowledge may profit all his subiects, & for that cause, Princes ought to applie theselues to y study of wisedome.

### ¶ Of the Gentile Byshops. Chap. 4.

**V**alerius, in his fist Booke and fist Chapter, writeth of Horatius Puluillus, who beeing Byshop, and hee was, after the guise at those daies, consecrating a great Church vnto Iupiter, while hee was pronouncing the solemne wordes, and holding the post in his hand: word was brought vnto him that his Sonne was dead: hee neither plucked his hande from the post, neither changed his countinaunce from the publique religion to his privat sorrowe, because he would not saeme at that present to sustaine rather the person of a Father, then of a bishop. In the same place likewise he writeth of xenophon, who being offring a very solemne sacrifice, it was tould him that his eldest Sonne was slaine. Then did he only put of the Crowne from his head, demaunding of the Messenger in what sort he was slaine: And vnderstanding that he was killed fighting very valiently: hee put the crown vpon his head again, shewing that he tooke more ioye of his valencie, then he did grief of his vntimely death. **S.** Jerome, in y second booke against Iouinian, writeth y Zenon the Jerome. Stoick reporteth of the liues of auncient priests of Egipt, how y setting all worldly care & busines apart, they alwaies remained in y church, searching the hid natures of things, & obseruing the

## The second Booke,

motions of the stars: They never companied with their wifes, nor any woman, nor never sawe their Children nor skinsfolkes after that once they betooke themselves to diuine seruice. They abstained from eating flesh and drinking wine, chiefly to auoyd the motion to the flesh, which cometh by those meates, and that drinke. They did seldom eate bread, but they vsed oyle both to driuue away lothseimnes, and to take away the roughnes of their throats. What shal I speake of foules, seeing they eschewed eggs and milke as flesh, wheroft they said, y one was liquid flesh, and the other blod, the coulour onely being chaunged. They laide a footstole vnder their heade in stede of a pillow, and fasted two or threé daies together. And Aristole in the seauenth of his Politickes: the Priests saith he, haue charge of al things apertaining to the Goddes, and to see that houses be kept vp fift in reparations, and those which be fallen down may be builded vp again, and that others be appointed vnto their purpeses, and for this cause they be had in reuerence. Some of those Bishops are serued by one man, Princes, by an other Kinges, some call them Potestates, Prouosts, and Maisters. See then, if the Priests and Bishops of the Gentiles, were so religious, continent and holie: What ought our Christian Bishops to be?

### ¶ Of Noble Personages. Chapter. 4.

**T**ullie, in his booke of olde age, writheth that whē a cerfe man in reproch said vnto Themistocles, that he had no honour of himself, but that all his estimaciō came vnto him by reason of his Countrey: surely, saide Themistocles, if I were Seresius I should be but a verlet, and if thou were an Atheniā thou wouldest never haue ben of any estimation. Cecilius Balbus, of y toyes of Philosophers writheth: that when (on a time) one being borne of the race of a Senatour, and at that present much imbased, obiected to Epaminundas the vilenes of his birth: I am glad (quoth he) that I am risen of my selfe, and thou art fallen of thy selfe, & we both together are honour and dishonour. Salust, in the Dyclon of Marius against Jugurth, when one stode very mutch in his owne conceit in respect of his owne Pabilitie, and therfore reproched Marius basenesse: although (saith he) we haue one nature common vnto vs all, that euery man may, if he can, be most valiant

Aristole.

Tullie.

Cecilius.

Salust.

of honest behauours of all Estates.

valiant and most noble, yet if there be any man that dispise me, let them do that which is agreeable to their manners, since the exercise of vertuous exploites, is the very beginning of mine honour. They enuye at mine honour, let them also enuie at my paines, and mine innocency, and my trauailes, & my daungers, for by these haue I won it. Now see (I beseech you) how vnjust they be, they will not suffer me to get that by mine own vertue, which they boast in them selues to haue bene gotten by another. And because I haue no images, and my Nobilitie is newe, and now first risen in my self, which better it is to get first, then to dishonour it being once gotten before. As for me, in my iudgement, there can no mans tale hurt me. For if they speake ill of me, my behauour shall declare their report to be false. The speare and shield, enseigne, Barbed Armour for the Courser, with other rewardes of the fielde, and scars in the fore part of my body, these are my Images, this is my Nobilitie, not left vnto me by inheritance as theirs is, but gotten by mine owne aduentures and trauaile. And Iuuenall the Poët saith very well.

Iuuenall.

I rather had Thersites sun thou were, so that thou might Like Pyrrhus beare Vulcanus armes in midst of Martial fight.

Then if Achillus should beget one like Thersites foule, a dastard wretch, y could do naught, but prattle, scould & skoule.

¶ And Albertus vpon the first booke of the Ethickes, saith how Albertus. it is reade, that the Emperour of Rome Dioclesian, who governed that Empire very valiently, was taken from among sheep-heards. And he is a right Gentleman, saith Seneca, that is naturally disposed vnto vertue. Seneca.

¶ Of Knightes. Chapter. 5.

¶ Valerius. Max.

Valerius Maximus, in the third booke and secend Chap. wri-  
teth of a Knight that was Captaine of a band vnder Augu-

stus, and had giue many a sharp shoure vnto Antonius, and went away euermore with the better hand. At length being taken by treason, and brought Prisoner to Alexandria: Antonius asked him what he should do to him: then the Knight, said com-  
mande me to be slaine (quod he) for neither with hope of life, nor feare of death will I be perswaded, to forslake Cæsar and serue thee. Howbeit, the more constantly he despised his life, so much

## The second Booke,

the more easly he obtained it. For Antonius pardoned his life for his vertues sake. Frontinus, in the fourth Booke & first chap. of his warlike policies, reporteth, that whē Flaccus and Varro were Consuls, then were Knights first dubbed, and admitted vnto that order by an othe, so before they were gouerned by the Tribunes. The tenour of their othe was after this sorte, that they would neuer departe one from another, nor breake their array in the fielde, vnlesse it were either to recouer their weapon or to strike the Enemie, or to saue a Cyttizen.

Helinand.

Valerius.

And our Knights, saith Helinand, march forth into the warres as it were to a wedding, for at Feastes they talke of armes, and in the fentes they speake of Feastes. The arte of warrefar, saith Valerius, in the second booke and first chap. being earnestly followed, brought the whole Empire of Italy in subiection to the Romanes, and gat them the soueraignitie of many Citties, puissant kings, and most valiant kingdomes. That same opened vnto them the bosome of the Sea, and broke vp the streetes & passadges ouer the Alpes, and Mount Taurus, and deliuered them into their handes. And Clearchus, Captaine of the Lacedemonians, saith the same Author, was went to saye often, beating it into the Souldiours eares, that souldiours should stand moze in feare of their Captaine then of their Enemies.

### ¶ Of Squieres. Chapter. 7.

Vegitus.

V<sup>e</sup>getius in the first booke and fourth Chapter, saith, that the things which are learned in childehode, are not learned very spedly, but they are retained very perfectly. And mozeover, the nimblenes which belongeth to a Souldiour, as in leaping and running, is oftentimes to bee exercised, that the body ware not vnweldye with age. For, it is Swiftnes and nimblenes, which are gotten with daylye exercise, that make a god Souldiour. For vnto him that is so trained vp it shalbe no feare to encounter with any Enemy, but rather a pleasure. And againe in the same worke & third Chap. he saith thus: I doubt not, saith he, that he, that any man can be of another opinion, but that the common Husbandman is fittest for the warres, that can abyde to toyle in the Sunne and open aire, careth not for the shadowe, knoweth not the baynes nor hothouse, is ignorant of delicacies, plaine

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plaine meaning, content with a litle, able to abide all paines, to  
beare armour, to ditch, or cast a trench, and of custome to carie ~~note~~.  
great burdeins, not fearing the Sunne or the Dust. Wherefore,  
me seemeth wee must for the most parte take all our force out of  
the Countrey, for me thinkes he must nedes care lesse for death  
that never felt any pleasure or sweetnes in his life, and therfore  
such are to be trained vp in the warres. Likewise, in the firste  
ooke and first chapter, we see, saith he, that the People of Rome  
conquered all the wold by none other meanes then by exercys  
of the minde, by disciplyne of the fiede, & dayly practise of Chi-  
ualry, whereby they rose to that greatness. And when we choose  
new Sholdiours, we must choose nimble men, and furnish them  
with dayly practise, for the knowledge of the order of the War-  
res maketh a man bould to fight. For, no man wilbe a fearde to  
do that which he knoweth that he hath learned to do perfectly.  
And when they come to the Battell, the small band that is well  
trained, is most like to haue the victorie. The end and vnskilfull  
multitude lyeth alwaies open vnto slaughter. And Frontinus,  
in the fourth ooke, and second Chapter writeth thus: Alexander  
King of Macedonia, saith he, with a few Sholdiours well tri-  
ned, which his father Phillip left behinde him, setting vpon the  
whole wold: slew innumerable Armies of his Enemies.

Frontinus.  
Lib.4. ca.2.

¶ Of Warriours. Chap.8.

**A**s the noble Philosopher Aristotele writeth, in the seventh of  
his Politickes, many Citties haue flourished by making  
Warre, but when they had once obtained the soueraintie:  
through peace they fell to decay, as yron gathereth rust with ly-  
ing still. Valerius, in the second Booke, and sixt Chapter, writ-  
teth, that Lelius Atticus Dentatus, was an hundred and twentie  
times in bateil, vnto which he alwaies went with such courage  
of minde and force of body, that he seemed euer to presume of the  
victory. The same Author also reporteth y there was one which  
cut of the fingers of his left hand, because he would not go into  
the Italian warre. Then by the decrete of y Senate his goods were  
openly solde, and himselfe cast into perpetuall prison, enforcing  
him to yelde vp that ghost most lothsonly in cheines, which hee  
refused valiently to ventre in the field. Frontinus, in yfirste booke,

Frontinus.  
Lib.1.Ca.9.

## The second Booke,

and ninth Chap. reporteth, that one Seruius, being a yong man, & present in the battaill, which King Tarquinius faught against the Sabines, perceiving those that were about the Standards to fight very slowly: snatched away one of the Standards, & threw it amongst the middes of the Enemies. To recover which, the Romans fought so sharply, that they obtained both standard and victory. He telleth mozeouer of Macilius, which was Consul, and at the warre which the Romans made against the Samnites who perceiving the souldours flying out of the battail towards their tents: bent the force of his own band which he led, against them, swearing, that he would fight against god Citizes, if they would not fight againstste their Enemies, and by that meanes brought them all againe into the batteil.

### ¶ Of Philosophers, and Oratours. Chap. 9.

Archita-  
rentinus.

**A**rchitarentinus, in the sixt booke, writheth, y when on a time Aristippus the Socratian Philosopher being thowen into the Sea, by shipwreck was cast a Lande at the shoare of Rodes, and founde there certaine Geometricall figures and demonstrations drawne in the sandes: he cryed aloud ioyfully unto his Mates, let vs be of god cheer Mates (quod he) for I see here the fote steppes of men. And forthwith he entred into the City of Rhodes, where disputing in their schooles with Professours of Philosophie, he was rewarded with many costly gifts, wherwith he not only apparelled himself, but also al that were with him, and boore their charges sufficiently for meate and drinke, And when his Mates, being willing to returne into their owne Countrey, demaunded of him what seruice he would cōmaunde them home: tel my cuntrey me (quod he) that I wish they should prepare such possession and inheritances for their Children, as if they chanced to escape shipwreck, might escape with them, & not be taken away, neither by violence of conquest, neither by change of fortunz, nor by any other aduersitie. Beholde here a Philosophicall and holsome document, moving men more to the study of learning and wisedome, then to heaping vp of Monie.

Eustacius. In the olde time when Citties were in peace, saith Eustacius vpon the first booke of the Ethickes, the Noblemen and politick Gouerners, prouided of the commonon charge, for sutch as were

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Studentes in Philosophie, that they should be vnde of all cares and troubles, and onely apply them selues vnto contemplation.

Hermes surnamed Trismegistus, in his second booke of Constellations, reporteth y Politinus the Philosopher, being, as it were, made vnto all ornamente of vertue, to the intent hee might expresse that which hee thought by his owne example, and not by an others, and to auoide all the insultcs of Fortune: these hym a secret place of rest, where he was fatre from the trouble of humaine conuersation, only bestowing his time in diuine contemplacion. And first, he contemned all titles of honur, accouping those to be the true hono:z which by perfectio: wyldeoms he had gottē. He coueited after no worldly thing, but iudged that to be the true ritches, namely whereby a garnished minde may finde out the originall of it owne auctorite. Aristotle, in the se-  
crets of secrets, asketh this question, what (saith hee) hath so ad-  
uaunced the Empire of the Greeks, to be perpetually renowned  
over all the world? Surely that did the diligence of Students, and  
the vertue of the wise men which loued knowledge, and science  
aboue all measure. Aulus Gellius, in the booke of the Nighetes of Aulus.  
Athens, writeth, that it is one of the greatest points of commē- Gellius,  
dacion, which was in Phillip King of Macedonia, Father vnto  
Alexander y great, that he caused him whom he thought should  
bee his heyer, to be deliuered in charge vnto the most exceilent  
Philosopher Aristotle, to be instructed in wisedome, & learning.  
And, saith Seneca, in that world, which men comonly call y gol-  
den world. Posidonius, affirmeth that wise men governed king-  
domes, these contained their hands from other mens goods, and  
defended the weake from the more mighty, they perswaded men  
from dishonestie vnto honestie, and through their wisedome they  
declared what was profitable, and what otherwise.

## ¶ Of Phisitions. Chap. 10.

I Sidorus, in the third chapter of his Etimologies, writeth, that Apollo is reported to be the first finder out of Phisick among the Greeks: Which his Son Esculapius brought more into the light, who was stricken with a tempest of lightning, and so hee Isidorus dyed, and by that means both the art and the Author perished

## The second Booke,

together, and lay vñknowne the space of ffeue hundred yéeres, vñ  
to the time of Artaxerxes, King of the Persians, at what tyme it  
was reuiued againe by Hippocrates Sonne to Asculapius.

Valerius.

Valerius writeth, that when Alexander, Kinge of Macedo-  
nia fell sick at Tharsis: Phillip the Phisition made him a potion  
with his own handes, and ministred it vnto him. For this Phillip  
was both an Earle, and a Phisition. And while he was thus  
attendant vpon the King, there were certaine Letters receiued  
and opened, writte to his effect, that the King should take heede  
of Phillip, as of one corrupted by Darius to poyson him. But so  
soone as y King had ready letters, without any stayng he drake  
of the medicine, & deliuered them vnto Phillip to read: for which  
good opinion of his trustie frend and Phisition, he received of the  
Gods an immortall rewarde. Holweit, I wot very well that  
Quintus Curtius, in the Historie of Alexander the great, telleth  
this stoy other wise, namely how that Alexander returning frō  
Babilon, and spending long tyme in rest and idlenesse, he renued  
the solemnite of feasting and banqueting, which of long tyme  
he had omitted, and thus in a ioylitie hespēt an whole day and a  
night: when Thessalus his Phisition invited him and his Com-  
panions again to drinking a fresh, and taking y pot in his hand  
when he had drunk, as it were, half a draught, he sodainly staid  
in the middes & cried out: and his friendes reporteth that same  
to be the cause of his death: but the trueth is, there was a trea-  
son wrought against him, the infamie whereof was couered by  
the punishment of his successours, and indeede Antipater was  
chief of the cōspiracie, and gaue the poison vnto him. Thus died  
Alexander, in the ry. yéere of his raigne, his traitrous Nobles  
falsly accusing his faithfull Phisition of poysoning him.

Quintus.  
Cur.

## ¶ Of Youngmen. Chapter. 11.

Macrobi.

**M**Acrobius, in his fourth booke of Saturnalia, reporteth, how  
that Papirius, when he was but a child, came into y coun-  
sell court with his Father, and when he returned home,  
his mother demanded of him what his Father had done or said  
in the Senate Counsel? The child aunswered, y he might not tel.  
But when his Mother threatned to beate him vntesse he would  
declare it: immediatly hee denied a fine and pleasante lye to  
stop

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stop his Mothers mouth withall, saying, that it was disputed in the Counsell house, whether it were more expedient for man to haue two wives, or for a woman to haue two Husbands. This newes tould she immediatly vnto other Matrons and Gossipes of her acquaintance, and the next day there came a great flock of them to the Counsell house, desiring that honorable assembly, that one woman might rather haue two husbands, then one man two wives. The Senators wodding at that strange request, meruiled at their vntreasonable, & dishonest improprietie. Then the childe resolued the Senate of that doubt, shewing them what hee had tould his Mother. The Senate imbraced the Childs wit and faithfulness, & made an Act, that hereafter ther should no childre come into the Senat with their fathers, but he onely.

Valerius, also in the sixt Booke and fifte Chapter, writeth of Valerius. Manlius Torquatus, that while he was yong, he was of so blunt and dul a wit, that his father iudging him neuer like to be profitable member to governe in the common wealth, send him into the Countrey to follow husbandrie: but afterwarde he deliuered his Father from daunger of iudgement, and likewise his Countrey in the tumult amōg the Latines, which was welnigh consumed in the conflict, and obtained therefore a most excellent triumphe: I suppose, saith Valerius, that hee was imbaled with this bleamish of fortune in his yonth, whereby the excellencye of his old age might appeare more beautifull. And again, in the same place he saith, Scipio surnamed Africane, whome þ Gods would haue to be borne, to þ intent al vertue should be effectually expressed vnto men in him, is reported to haue spent thrifly his younger yeres, but farthest of al other from suspicion of lasciuious dissolutnesse. And this also saith he, hath Fabius Maximus purchased vnto his posteritie, that there was neuer any of better fame then he while he was yong, neither did our Cittie of Rome ever bring foorth one that in his age was of greater honour and estimacion.

Valerius.

## ¶Of Olde Men. Chap. 12.

Trogus Pompeius, in his second Booke, writeth of Alexander the great, that on a time whē he was goyng foorth in a dangerous expedition, he leuied his Armie not of Cutters

## The second Booke,

Valerius.

Cicero.

Joseph.

Papius.

Aristotle.

and lussy yonghes, but of such auntient Souldours as had serued his father and his Cuntry in foretimes, to the intent hee might haue no common Souldours, but rather teachers of Chivalrie about him. He made no Captaines but men of thre-score yéere olde, so hat no man thought of fleeing, but of haueyng the the victory. And Valerius speaking of the old Romanes, saith in those dayes yong men honoured old age, as though all olde men had bēne their fathers. Cicero, in his booke of old age, reporteth that in a certen controuersie when Pisistratus y tyrant demanded of Solon, for what cause he durst resist him so boldly, he answered; because of mine olde age. Iosephus, in the firste Booke of Antiquities: Let no man (saith he) think that to be false which is written concerning the long living of our Forfathers in the old time. For in respect of their vertues, and the singular profits which they devised for mankinde, as are the Arts of Geometric Astronomie, and such like, God enlarged the terme of their life, for else they could never haue come vnto that perfectiō in them. It is reade in the Chronicles, that about the yéere of our Lordes a thousand, an hundred twentie nine, Ioannes de temporibus which lived in the time of Charles le Maine, and whose Squire he was, died. Papius, in the beginning of his Romane Historie, writeth that y same Romulus, which builded the City of Rome, and called it after his own name, chose into his counsel an hundred Senatours, whose aduice he might vse in al matters, whom by reason of their yéers, and for the likenes of the charge, he called fathers.

### ¶Of Citizens. Chap. 3.

A Aristotle, in the third booke of his Politickes, defineth a City after his manner. A Cittie ( saith he ) is an unitie of those that be like, meeting together to live in happy societie. And felicitie is a certen treasure surpassing all other thinges, and the very exercise of al vertues. And these be y things without which there can be no Cittie, for why the life of man requireth many necessaries. The first is foode, then Artes, next weapons to subdue the disobedient: the fourth store of mony: the fift instructions in religion whom they call Priests: the sixt a company of iudges to cōfer together what is right, and what not; and if any of these

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be lacking, it is no perfect citie. And therfore there must needs be husbandmen to prepare vittails, Handicrafte men, Warriours, Richmen, Priests & iudges. Moreouer (saith he) who so had abi-  
litie to participate or communicate, that is to giue or take cou-  
sel, to rule or to be ruled: the same is a perfect Citizen. Likewise  
Citizens, ought to agree & not to fall out, soz as saith Orosius, in *Orosius.*  
the second booke of his Orchmestra, y most wise Citizens of A-  
thens, being taught by their owne harmes, haue said that small  
things grow greater by concord, & great things are destroyed by  
disagreement, & what so euer was done well or ill in their com-  
mon wealth, their domesticall contention at home, and their con-  
tinuall warring abroade subuerted al, wherby they left to their  
posteritie an example of ruine with small hope of recovery: but  
yet a most certen lesson to learne, y it is good to follow that cou-  
sell in prosperitie, which seemeth best vnto vs when we were in  
aduersitie. Vitarbius, in his worke of Architecture or building,  
writeth that the Temple of Mars was builded without y wals  
of the City, because there shold not be any bloudy dissencion a-  
mong the Cittizens, but their force shold serue them to defende  
their walles in time of warre. Vitarbius.

### ¶ Of Marchantes. Chap. 14.

**V**alerius, in his seventh Booke and fourth chap. makest men *Valerius.*  
cion of one Cladius Centimmalus, who haning a house sta-  
ding very high vpon y top of the hill Celius in Roine: was  
comanded by the Colledge of Soudaiers, to take downe some-  
what of y height therof, soz that it hindred somdeale the perfect  
vewe of their Soudaiying. But hee immediatly solde it vnto  
Calphurnius Lauarius. The Cato being a man of great integri-  
tie, condempned the seller in the law, soz that he could not faith-  
fully to the Byer both the commodities and discōmodities like-  
so ensue of the purchase, which hee ought to haue done. Like-  
wise, the same authoz in the first booke and second chap. wriſteth  
how that in the Prenestine siege, it fortuned y one which caught  
a mouse, shold him to another for two hundred pence, such was  
the scarcity of vittails there. But it chaunced not long after, y he  
which shold it dyed for hunger himself, & he y bought it escaped a  
lue. The like example is reported by Fron. of y Casseline siege. *Frontinus.*

Aristotle

## The second Booke;

Aristole.

Aristole, in the first of the Poletickes writeth, that vpon a time, a certen man reprehfully cast Millesius in the teeth that he was a Begger, as though Philosophie were a knowledge unprofitable to it selfe, and in no respect beneficiall to the Professours thereof. Then Millesius perceiving by the iudgement of Astronomic, that the next yere there would bee but very fewe Dynes, in the winter while there was great stoare, hee gaue monie in earnest vnto the Fruiterers & Maisters of Gardeines in Miletum and Tyrus, vpon a p[ri]ce for al their Dynes the yer following, as though he distrusted not but that there would bee great stoare: But when the time came, and were (indeed) but few, and many called for them, he sould them all sodainly together, making what p[ri]ce he list, and by that means gathering a great summe of monie, declared thereby how easie a matter it is for Philosophers, to be rich when they list, but riches is not the thing that they seeke for. In the same place, it is also set downe that in the Isle of Cicil, a certen Marchat sodainly bought vp all the Iron that were there absute, or that was to be gotten out of the Mines: afterwarde there came straunge Marchautes vnto the Marke, and no man sould Iron but he only, not much raising the p[ri]ce, but of every fine Talents he gained ten pence, reseruing vnto himselfe a competent profit. But Dionisius the Tyrant tooke his goods from him, & would not suffer him (as a finder out of wealth, which thing was much against his profit) to dwell any longer in Siracusa. For, as the Expositour saith vpon y place, tyrants may not abyde to haue their subiectes rich.

¶ Of Husbandmen, and Husbandrie. Chap. 15.

Orosius.

Valerius.

In the commendation of Husbandrie, Orosius in the seauenth booke saith, that in the three hundred fourscore and eleuen yer, after the building of the cittie of Rome, Quintus, Cincinnatus, which was Dictator, was found in the countrey, and take[n] from the plough, and taking the honour vpon him, and mustering his Army, obtained a great conquest ouer his Enemies. And Valerius writeth, that they which were sent vnto A[sti]lius to come take the whole gouernement of the Army vpon him, found him in the fields going after the plough taile, sowing of corne, howbeit those hands which were worne with exercise of husbandrie

esta,

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establisched the sure welfare of the common wealth, and vanquished hugie Armies of raging Enemies, and those handes which not long before guided the yokes of the drawing Oren, held the the raignes of the triumphant charret. And Plinius, in the <sup>PLINIE.</sup> xviij. booke of the historie of nature: it is the saying of Marcus Curius, saith he, that the same is a naughty Citizen, that cannot be sufficed to live with seuen acres of Lande: what was the cause then that they had such plentie? Forsooth their generalles, and gouerners tilled the land with their owne hands, & the ground rejoyced at a Laureat share, & a triumphat ploughmā. And looke with what diligence they went into the warres: with the same they tilled their fieldes, and ordered their land with as much care, as they did their Campes. Many times Captaines, yea, and whole Senates haue beene set out of the country, and now bondslaues till the same ground, and damned handes, and proscribed countenances. Valerius, in the seventh booke and tenth cha. telleth of Valerius. Valerius Coruinus, how he being an hundred yere olde, and in Vale. Cor. gmd strength of body, left behind him not only a wished example of dealing in Publique functions, but also in tilling the lande, and all manner Husbandrie. And Poble Cicero in the fiftie of Cicero. his offices, saith, that among al trades, wherby a man may live: there is none to be preferred before husbandrie, nothing swarter or more plentifull, nor fitter for a Gentleman.

¶ Of Handicrafte men. Chapter. 16.

Aristole, in his booke, intituled, y secrets of secrets, sheweth Aristotle of the wonderfull operation of the influence of the Planets in the natures of men and other things, by that which hapned unto a childe, the Sonne of the King of India. For when the Child his Son was grown to some yeers, the King would haue had him brought vp in learning, for which intent hee sent him throughout all India and other Provinces adiacent, very honerably accompanied, as it was besittig for the Sonne of such a Prince. But the Fathers diligence profited him nothing at all, for why? the childs disposition could not be brought unto any other thing, bnt to be an handicrafte man: wherwith the King being much troubled in his minde, sent for all the wise men of his Realme to come unto him, and when he had tould them that

## The second Booke,

the cause whyp hee sent for them, was to knesve their opinions, concerning his Son: They aunswered him. that he should apply him to y where to he was most inclined, & so he did. In the same place also he telleth of a certaine weauer that had a Son, whose nativitie foreshewed that he should be a great wise man, full of graue counsell, and in fauour with Princes. And when his ffa-  
ther would haue instructed him in his owne art of Weauing, hee could not learne it. Then did he whip him, and beat him, & gaue him vp vnto his owne will, and the boy ioyning him selfe vnto learned me, obtained knowledge, and vnderstanding of the hea-  
uenly motions, and of the gouernmēt of Princes. and at length was made one of the Kings Counsellors. Macrob. Macrobius, telleth in the second of his Saturnalia, that when Augustus returned from the Acticane victory: among those that went to gratulate his re-  
turne, there was one which caried a Chough whome hee had taught to saye: God saue thec Cæsar our Emper. vanquisher of Antonius: & being likewise saluted by a Parrat, he willed that they should both be bought. And wondring at the same in a Pie, commaunded that to be bought also. Which thing a poore Cobler beholding, taught a Crow to speake in the same maner. And be-  
ing ouer charged with cost, & seeing that his birde wold not an-  
swer, was wout to say often, al my labour is lost, al my laþour  
is lost. But at length whē the birde had perfectly learned the sa-  
lutation: he offred hervnto the Emperour, who answered y he had already such Birds at home, which saluted him after that sort.  
Then the Crowe by chaunce remembraunce y other speach which his Maister, mistrusting his docilitye, had often times vtred, be-  
gan to speake aloude before the Emperour saying, : I haue lost  
my labour, I haue lost my labour, whereat Cæsar laughed, and  
commaunded him to be bought likewise.

¶ Of Rich-men. Chap. 17.

Aemilius.

**A**melius probatus, in his Booke, of Captaines of forrein  
partions, telleth a storie of the Princes Son of Athens,  
how merueilous liberall he was, who having farmes &  
grainges in many places of the Countrey, he never put  
any keepers ouer his corne or frutes, but suffred euery man take  
what he list, his seruautes followed him with monie to giue  
awaye

of the behauour in all Estates.

awaye if any lacked immediatly, lest hee should seeme to deny it by deferring it. If he saue any man ill apparelled, he would give him his owne clothes from his backe: He alwaies prepared great plentie of meat, that those whome he found vnbidden in þ Streets, he might haue them al home vnto his house, which he did every day and missed not. His credite, his helpe, his goods, never was failing to any that had need. He enriched many, and buried many poore folke of his owne cost. Cecilius Balbus, of the Philosophers toies, reporteth that Agathocles, King of Cicila, saide that a man ought to vse plate of gold as he would cuppes of clay, for it is far moze better to shine in god maners, then in riches. He vsed at his meales to dine and suppe in earthen vesseles, and on a time when one demaunded of him the cause, hee answered in this sort:

Cecilius  
Balbus.

Of Cicil though I now be King, a Potter was my fier:

Who so to rich and highe estate shalt happen to aspire,

A rising est from base degree: vse fortune reuerently,

And call to minde what was thy state before thou rose so h.y. And therfore this King considering the basenes of his parentage, was content to feede in earthen vessele, as other poore men are.

Valerius, in his third booke, and fist chap. reporteth that Marcus Curius, at what fyme the Ambassadours of the Samnites came to speake with him, bid that they shold come into him, where they founde him sitting vpon an euill fauoured fourme, very honiely, who merveling at his pouertie, & deliuering vnto him a great summe of monie which they desired him to accepte and to vse it at his noede and pleasure, he refused it, willing them to tell the Samnites, that Marcus Curius, had rather rule ouer rich men, then be rich himselfe. And remember this, (quod he) that I can neither be duercome in battell, nor corrupted with monie.

Valerius.

The same authoz likewise telleth of Frabricius, who was greater then any man in al the City, in honour & authoritie, & much with þ poorest in wealth and revenues, who also sent backe vns to the Samnites many great giftes, in whose tuition and charge they were. He was ritch without monie, and kept a great family, for why? it made him ritch not to possesse much, but to desire sufficient.

¶Of poore Men, Chap. 18.

¶.

Fron.

## The second Booke,

Frontinus.

FRONTINUS in his fourth booke & first Chapter, telleteth how that Scipio, after that he had attchiued notable exploits in Spaine, departed out of this life in great pouertie, not leauing sufficient to bestowe in mariadge with his Daughters, but that the Senate gaue them dowries of the common cost: AEmelius also, in y place before alledged, writeth, that Phocion of Athens was alwaies poore, when he might haue binne very rich, by reason of the great honours and authoritie committed vnto him by the People. The same Phocion, vpō a time refusing great rewards which were sent vnto him by Phillip the King, the messengers perswaded him to take the gifts, which althoug he himself could well want, yet were it an hard thing for his Children to main-taine the glorie and honour of their Father, in so great pouertie. Whereunto he answered: if my children (said he) wilbe like unto me, this small demeine will finde them, which hath brought me to so great honour as you see: but if they wilbe unlike me, I will not haue their riotousnes maintained with my charges.

Valerius.

EMBLABY, Valerius in the sixth booke and sixth Chap. writeth, of Gyges Kinge of the Lydians, who by reason of his furniture for the warres, and his great wealth being puffed vp in pride, demaunded of the Oracle of Apollo, if there were any man in more happy estate, then he? Whereunto the Oracle aunswere, that Aglaus was far happier then he, which was the poorest man among all the Archadians, but somewhat in yeres, and never departed without the boundes of his owne little close, holdinge himselfe contented with the frutes which grew vpon his owne land, and the pleasures thereof. Who again on the other side, glorieyng of the singularitie and excellencie of his ritches: Apollo answered, that he liked better of a simple cottage, laughing securtie, then a great pallace full of vexation and carefulnesse, and that a poore barne were more to bee desired with sauete, then great Treasures exposed to treacherie and greedines. Likewise, the same Author in the fourth booke and first Chapter, sheweth of Agrippa, whose fame is great for making the attonement betwene the Senate and the common people. Wherein although he deserued immortall commendation: yet dyed he poore & without monie, in so much that there was a gathering made among y people for his funerals, & els he had wanted y hono: of burial.

QOF

## Of honest behauour in all Estates.

### ¶ Of Religious Persons. Chap. 19.

**T**his word Religion, as saith Macrob. in the first of his **Macrobius.** Turnalia, is so made and derived because of a certen holynes which is remoued from vs, like as this word Ceremonie commeth of Carendo, lacking. And Tullie in his worke of y nature of the Gods, defineth Religion after this manner: Religion (saith he) is a thing whereby, with the reverent accompaning of Ceremonies, due honour & seruice is done to the Gods. Aristotle in the fist of his Politickes, saith, y it becommeth a Prince aboue althing to sene to be a worshipper of the Gods, for the subiectes wil thinke that such a one wil offer them no wrong, if they perceiue their Prince to worship & to be in contemplacion of y Gods, neither will they aduenture to practise any thing against such a one, having, as it were, the Gods his defendours. Solinus of the miracles of the world the 12. chap. writeth, how that y people of **Solinus.** Creta do worship Diana very religiously, terming her after the gentile maner Briconartes, which may be interpreted, a swete Virgin. No man may go into her church, vnles he go in naked, the monuments wherof, which ar there to be sene, do shew the handy worke of y cunning Dedalus. Vale. in the first booke, w<sup>t</sup>is **Valerius.** feth, that mothers, wiues, & daughters, & sisters of such as were slaine at the battell of Cannas, were enforced to wip away their feares, and to lay aside their mourning, & to put on white attire, & to burn incence, & offer sacrifice for y dead. Likewise he sheweth, y while Alex. B. of Macedonia was sacrificing unto y Gods, a certen child taking the censer at his hand y stood before him, upon whose arme by chaunce there fel a burning coale, which burned him in such sort, that the smel of y burning flesh touched the noses of al that stood about, yet the child above the paine in silencie and nener moued his arme at it, lest he shold haue disturbed y kings sacrifice with remouing the Censer, or making exclamacion. But the King taking delight at the Childs pacience, to the intent he would proue how long he could abide, continued sacrificing longer, howbeit y could not moue the childe from his purpose.

**¶ Of Straungers, & Trauailers. Chap. 20.**

**V**itarbius, in the sixt booke of the worke before alledged, w<sup>t</sup>is **Vitarbius.** feth, that the Grecians were much more delicate and i<sup>ll</sup>centious in wealth, then were y forein Patis. And ther-

## The second Booke,

soze they prouided dining parloz, & chambers for their geastes to feast and banquet in, and at their first comming, they would invite them to dinner or supper, and the next daye sent vnto them chickens, egges, appels, and hearbes, with such other like homely presents: wherby it came to passe, that the painters imitating in coulours, the gifts, that were sent vnto strangers: called them

Theophrastus. xenia, which signifieth gifts or presēts. Theophrast, witnesseth that among all other men, such as were learned, were not accounted strangers when they came into straunge places: for al-

though they were far frō their domestical familiars, yet were they not destitute of frends and acquaintance, and in euery city where they came, they were reputed as Citizens and knowne men, and might orderly make disposition of the goods being out

of dread of the louring, and spight of fortune. Valerius, in his 7 booke and 9. chap. writeth of the diuine Plato, whose Countrey was Athens: whose Scholemaister, Socrates: whose wit was replenished with heauenly knowledge, and was nowe accompted the wiest man in all the world, so that if Jupiter himself should come downe from heauen, he could not speake with greater eloquence: hee was desirous to traueil into Egipt, where, of the Priests of that Country he learned Arithmetick, & Astronomic. And from thence he passed into Italy, to the intent that there he might be instructed in Pithagoras precepts at the mouth of Architas, Tarentinus, Thineus, & other Pithagoreans of that place.

Seneca. Seneca, in his third Epistle writeth thus: this hapneth (saith he) vnto those that spent their life in traueil, thei finde many Innes by the waye, but little frenship. The like must needs befall vnto them that do nothing aduisedly, but rashly, and hastily passe ouer euery thing. And in the same Epistle, hee telleth howe Socrates answered vnto one that dispraised traueiling, saying: what merueill if thou profit not by trauailing, since thou carriest thy selfe about with thee?

Eusebius.

### ¶ Of Hunters. Chapter. 21.

Eusebius, in his Chronicles telleth an history, how Philometer, y was K. of y Gothes, hauing certen wēmē which were in his army, in suspition for some causes, draue them away: who wandring in the wildernes, were thought to be surprised by certen wild men, called Faunes, & by them gotten with child.

And

## of honest behauours in all Estates.

And by this coupling sprang forth those kindes of monstros & mishappen men, which were first found in the Mæres of Meotis, vnto which place they came by this meanes. For, being accusstmed and liuings by hunting, one of them vpon a time shot an arrow into a Dære, and followed the wounded beast so long vntil he came into those Mæres, and then bringing the residue of his Companie thither, they proucked and ouercame þ Nations lyng nære about thē. Their shoulders be very broade, they be ver y nimble to handle the Bowe & Arrowes, and by that meanes they ouercame the people of the East, and possessed their land.

### ¶ Of Judges. Chap.22.

**V**alerius in the 5. booke, and 8. cha. telleth a notable Exampel which Cambises shewed vpon a wicked Judge, whose skin he commaunded to be flayne from his body, and to be spread vpon the seate where he was wount to sit in iudgement, and comaundered his son to supply his fathers place, and to sit vpon the same seate, prouyding by this straunge and cruell fact, that hereafter no iudge should be lightly corrupted. He sheweth likewise of a certen woman, whome Phillip the King had condemned in his drunkennes. Then quod the woman, I appeale vnto Phillip when he is sober, wherby she inforsed him when he was better aduised to consider more diligently of the matter, and wreaseth equitie frō him which before by intreaty she could not obtaine. Again, in the first booke and first chap. he writeth, that according vnto a Law made by Seleucus against adulterie, his Son, who was apprehēded in the same, should haue lost both his eyes: and when the whole Cittie for the houour and duty, which they bare to the Father, desired that the punishment might bee remitted, long time refusing to be intreated: but at length, relenting at the Peoples sake, first putting out one of his eyes, and next one of his Sonnes: notwithstanding fulfilled the whole punishment, deuyding himselfe, as it were, betwēne a mercifull Father, & a iust iudge. In Policratus the first booke, and second chap. it is set down, that when on a time there arose a certen controuersie betwēne King Alexander, and certen of his Souldidours, and the King had the soyle in the field iudgement, bee thankfully acceptēd the iudgement, and gaue great thankes to the iudges, whose fauour he had experimēted in preferring iustice before the rcspece of any Potentate.

## The second Booke,

### ¶ Of Lawiers. Chap. 23.

Aulus.  
Gellius.

Aulus Gellius, in his *Nightes of Athens*, telleth an Histoyre of a young man, who comming to Pithagoras to be instructed in eloquence, promised him a great summe of monie for his paine to be payd that day, when he first pleaded cause before the Judges and obtained it. But when he had well profited in the art, and would take the handling of no causes vpon him: Pithagoras cœuented him before the judges, saying vnto him, now wil I haue my reward, whether sentence go with thee or against thee. For if sentence go on thy side, then my rewarde is due: and if it go against thee, then is it due also, for haue I iudgement on my side. Then answered the scholler, understand this much. (quod he) if sentence go on my side, then owe I nothing vnto you by vertue of the sentence: and if it go against me, then by our bargain I owe you nothing, because I preuile not, and am not wel taught. Which controuersie the judges perceiving to be very litigious, and doubtful, deferred the matter vnto a very long day, so that I judge the case is not yet diſcussed. Helinand, in his 2. booke of the *institutio* of *Princes*, telleth how on a time Demosthenes deinaunded of Aristodius what reward he had receiued to speake, who answered, a Talent: and I, (quod Demosthenes,) had moe to hould my peace. Thus a man may see y some Lawiers tonges may do hurt vntesse they be tied with a siluer cheir, and many times they sell aswell their silence, as their words.

Valerius. Valerius, writeth in the 7. booke and 3. chap. how that two men, which were geastes in a house, brought cerken mony and deliuered it vnto the goodwife with this promise, that she should deliuer it again vnto them both together. And a goodwhile after, the one of them came and deceipted the womā, requiring the monie, and saying that his fellow was dead, which she forthwith deliuered. Not long after, the other came also, and deinaunded the monie: wherat the pore woman being in distresse, made the oþer Demosthenes of her counsell, who made this answere in her behalfe: My frend (quod he) this womā is redy to tender the monie, but she may not pay it you, vntesse your fellow come with you: for as you say, this was the agreement betwéene you, that it should not be paide to the one of you without the other. Cecilius Balbus, in the place before recited, telleth of an auncient Soul-

Cecilius  
Balbus.

diour

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Biour of Rome, who on a time being in some daunger before the Judges, besought Cœsar to come abroade into the court to helpe him. Unto whomie Cœsar appointed a good Lawier. Then the Souldiour said, (Oh Cœsar quod he) when thou wast in danger in the Asiane Warre I sought not a deputy, but I fought my selfe for thee, and there withall he discouered unto him the scarres of the woundes, which he had receiued there for him. Immediatly Cœsar sprang forth and came to helpe him, fearing lest he might seeme not so muche proude, as unthankefull.

¶ Of great mens Bailiffes. Chap. 24.

**I**osephus, in the thirteenth booke, Iand twelveth chapter of Anti-  
quities, writeth how that the Emperour Tyberius was some-  
what hard and wayward in all his busines and affaires, and  
ooke what Receiuers he had apointed in Provinces, he seldomie  
or neuer chaunged them. And being demaunded why he did so:  
aunswered, because he spared the poore People. For, if the Re-  
ceiuers knew that they should haue their office but a short time,  
then would they sucke vntill the blood followed, and how much  
the shorther time they should be in office, so much the more intol-  
lerable thei would deale, and they (that came new) wold destroy  
all that they founde: Which saying of his, he confirmed by the  
Example of a man that lay wounded by the waye, in the Som-  
mer season, and would not haue the flies driven awaye which  
were aboue the wounde. And one which came vpon the waye,  
supposing that of weakenes, he had let them alone: drave them  
awaye. Ah (said he) you haue done ill, for these flies were now  
full of blood and troubled me but little, and the fresh ones which  
will sting me more sharply. Cuen so come, new appointed offi-  
cers do pinch the commons more eagerly.

Aristotle, in the Secretes of Secretes, writeth in this wise  
vnto Alexander: Neuer set such a Bailiffe to rule in anye  
place which will bee corrupted with monie: For in so doinge  
thou shalt subuert thy Realmes, and besides thou canst repose  
no assurance in such a one as gapeth after treasure, and com-  
moditie. For, hee serueth thee for thy golde, and giueth vp  
his seruices vnto manie, and by pouling of others, hee sacketh to  
fill vp his bottomlesse bagges. And looke howe much his mo-  
nie increaseth, so much the loue thereof groweth, and perhaps

## The second Booke,

the loue of monie may induce him to distruption of thy selfe, and thy Kingdome. And shortly after in the same place, hee setteth downe fiftene conditions generally to be required whē we wold get, o: choose a Bailiffe. The same Author likewise, in the second booke of his Rethoricks, prouing that Procuratours, Rent gatherers, Bailiffes and Receiners, ought not vpon small occasion to be chaunged, where he vseth for profe Esops fable of the wounded ffore, going vpon the way, and the fles which sat vpon him and sucked his blēd, then the Archeon comming by, and moued with compassion, would haue dr̄uen them awaie: to whome said the ffore, doe not so I pray you, for these are now ful of blēd, and if new should come they wold mollest me more, as new Bailiffes and Stewards doe.

### ¶ Of Frendes, and Frendship. Chap. 25.

Valerius.

**V**alerius, in the fourth booke and fourth Chapter, writeth of a pary of frendes, called Damon and Pithias, which were so faithfully linked in frendship, that when Dionisius the Tyrant would haue put one of them to death, and had giue him respite before he died, to go home and dispose his goods in order: the other of them doubted not to yelbe his life in pledge for his frende. And whē the day of his returne approched, and he was not yet come: every man comdemned this foolish surety, of folly: howbeit, hee said, that he doubted nothing of his frends constancy. But at the very same houre & moment when his frend should haue died in his steede, he came & offred himselfe to death: whose frendship and constancy the tyrant wondring at, forgave the punishment, and moxover requested them to let him be the thirde frend, and to receive him into their constant band of amitye.

Likewise, the same Author in the fift booke and ninth chapter, reporteth how that one Pretolius denying the request of a certē frend of his, why then (quod his frende) what neede haue I of thy frendship? Nay (quoth Pretolius) what neede haue I of thine, if I must do a dishonest deed for thee? Tullie, in his booke of frendship, writeth, that when Tarquinius the proude, was expulsed out of his Kingdome, hee then vnderstode who were his trusty frendes, and who vntrustie, when he could neither be euē with them, nor requite their benefits. Seneca, also in the second of one of his workes, writeth that the Philosopher Arthesius, had two frendes,

Seneca.

## of the behauour in all Estates.

Frends, a pore mā, and one that was sick, but boþ of them for shamefastnes sake, dissembled their frendship. Which thing, whē the Philosopher vnderstood, he thought that he ought to succour them without shamefastnes, and that with spedde: he priuily put a bag of monie vnder one of their Pillowes, þ other not knowing thereof, that laying aside all foolish and unprofitable shamefastnes, his frende might see rather to finde, that which he wanted, then to receive, that which he asked.

### ¶ Of Kinsfolkes. Chap. 26.

**V**alerius writeth, in the first booke and first Chapter, that in the old time mē were woon to make solemne feasts, which they called Caristin, wherat were none present, but kinsfolke and alies, that if chaunce there were any controuersie or breatch betwæne any of them at that solemnite, in that tyme of making merry, the matter might be proposed, and heard, and frendly ended. Likewise, he writeth in þ 8. booke, that when Decius the Generall or Emperour for the time, would haue set the imperiall Diadme vpon his Son Decius head, he refused it, saying: I feare me least when I am Emperour I leue to be a Hun, rather let my father haue þz governmēt, and let it be my dignitþ to be obediēt vnto him. Moreouer, he telleth of Cæsecius, who being commaunded by Cæsar, the Conquerour both of all abroade, and at home, to banish his Son for that hee had ministered some occasion of distruste that hee affected the Kingdome, answerd him, saying: truly Cæsar (quod he) thou shalt sooner take all my Sonnes from me, then I will send a way one of them at thy commaundement. See what great bouldnes this was that he would not yeld vnto him, to whome all the world was in subiection. Likewise, the same Anchōr in the 4. chap. writeth, that on a tyme the Praetor deliuered a Malifactor, which was a woman, borne of a god family, vnto the Jailer to be executed in the prison, who being moued with compassion towards the woman, put her not to death immediatly, but gaue leaue vnto her Daughter to come vnto her, lookinge vnto her that shee should bringe her Mother no foode, to the intent hee might kill her by famine. And, when certayne dayes were past, merueiling howe she liued so longe, in the ende hee perceiued howe the loyning Daughter relieved her Mother's hunger with the milke

Valerius. i

The second Booke,

of her br̄sts, which straunge fact being reported to the Counsel, procured the womanis pardon. For, what will not loue and duty finde out? and what is so rare to be seene, as the Daughter to giue the mother suck? A man would thinkē that it were against nature, vnlesse it were the first and p̄incipall law of nature, to loue our parentes.

¶ Of good Weemen. Chap. 27.

Valerius.

**A** Good Woman ought firste of all, to set light by temporall goods: touching which point, Valerius, in the fourth booke & first Chapter, telleth the story of Cornelia, which was mother unto the Gracchi: the same vpon a time received into her house of gestred a Gentlewoman of Campania, who shewed her beautifull Jewells and ornaments, which she had in store made according to the fashion in those dayes, but she gaue her a quip for it: for when her Children came home from schole, & all these be my Jewels and ornaments, quoth Cornelia: for truly, who so coueteth nothing, hath althing, and in greater assurance then he that hath much goods in possession. And since worldly goods are but casuall, yet are the vertues of the minde, such as are subiect vnto no misaduentures or Fortune. Secondly, she ought to ouercome al carnal desire. Touching (which point,) Orosius writeth in his fist booke, that when the Germanes were ouercoue by Marius, their women with a more constant courage then if thei had bee the conquerours, desired the Counsell that hee would saue their Virgins liues vpon condition y they might preserue their chastitie, and be reserued to minister vnto the Gods. But when thei could not obtaine so much of him: thei dashed the braines of their yong children against the stones and hanged themselues. Thirdly, she ought to preserue her loyalty, and the tokens of her goodwill towards her Husband, wherof Valerius, writeth in his fourth booke and fist Chapter, that at what tyme the Spartanes kept certen Lacedemonians in prison, whom they detained there to put them to death, their wiues being Women of noble blood, came thither, and desiring to speake with their husbands before they were executed, obtained licence of the Gailer to go into the Prison vnto them. And when they were gone in they exchangenched their apparell with their Husbands, and so the men departed out the prison in their wiues attire, maffled, as though they had

Orosius.

Valerius.

of the beh auour in all Estates.

had couered their faces for grief and heauines. Moreover, a woman ought to giue her Husband god counsel. The like example, as touching the force herof, is by Seneca set forth, shewing that Seneca. When Augustus the Emperour of Rome, bethought him how he might reuenge himselfe on one which sought his death, the Em- presse aduised him that he should follow the trade of all good phi- sitions, who seeing that they can not preuaile with Medicines of the same qualitie with the disease, apply the contrary. Where- fore (said he) seeing that you canot preuaile by severitie, prone to to win by gentlenes, which he did willingly, and tooke effect.

¶ Of wicked Women. Chap. 28

**O**rosius, in his first booke of y worke before alledged, setteth it down, that when Ninus, King of the Assyrians was dead: Orosius. his wife and Queene Semiramis raigned in his steede, blod- ly embrizing the kingdome with slaughter the space. xli. yeres. The same burning in lust, and thirsting blood, among so many horrible murders and abominable whoredomes hauing quattred her grædy desire with so many whorish deuises, and strange ma- ners of coupling, at length hauing conceited a son by shamefull dealing, and nourishing him vp by vngodly meanes and hauing had with him incestuous midling, she sought to couer her priu. te shame with publique wickednesse. For, she gane forth in com- maundement that there should be no sutch reuerence nor respecte betwene parents and children, nor no discretion vsed in taking of wiues or obseruing of matrimonie, but in that point it should be lawfull for every man and woman to take whome they lu- sted. S. Jerome, writing against Iouinianus, reporteth that the S. Jerome; wife of Sylla was a common Woman, or as they terme them a god fellow. And likewise Pompeius, that ouercame Irelnigh the whole worlde, & had an incontinent Lady to his wife. Cato also, which was called Censorinus, married a very baggage of a meane parentage (yet was she a shrew and a whore, and that more straunge is) pronde to her Lord and Husband. Iustinus, the Iustinus; Abridger of Trogus Pompeus, writeth, ywhen Grippus, which was son to Demetrius had recovered his Fathers dominions, & quite ended all forrein dangers, he was afterward assaulted by the treason of his owne greedy mother, Who (for the desire that she had to reigne,) hauing betrayed one of her sons, and by that

## The second Booke,

horrible deede putting of all motherly affection , supposed noswe  
that her dignitie and honour was much embased by the conquest  
and renowme of her other childe. Wherefore vpon a time she  
watched opportunitie , and preparing a cup of deadly popson ,  
presented him therewith , when hee came hot and thirstie from  
exercise. But her attempt tooke contrary effect. For Grippus, as  
it were offering dutifull courtesie to his Mother , desired her to  
begin vnto him. At the last he vrged her so farre, that hee founde  
out great proffes of her purpose , wherwith the Quene being  
overcome, and turning the mischief vnto her self , dyed with the  
poysened potion, which she had prouided for her Sonne.

### ¶ Of married Women. Chap. 29.

Valerius.

**V**alerius writeth, in the fourth booke and third chapter, that  
when Iulia, who was daughter vnto Cæsar, & wife to Pom-  
peius the great , behelde her Lorde and Husbands Gowne  
brought home all bloudy out of the felde, being stroken with so-  
daine feare that sonic violence had befallen vnto him, fell down  
in a swonde, and was deliuored of Childe before her time , not  
without great losse and detriment of the whole Empire.

Cecilius  
Balbus.

And Cecilius Balbus , in the place before recited , writeth a  
storie of a ci ten man whose name was Damelius , to whome a  
Companion of his obiected that he had a stinking breath. Then  
departed hee home vnto his wife discontented and chiding with  
her for not telling him thereof before. Then his wife said surely  
I would haue done so (quod she) but that I thought that all mēs  
breath had smelt in that sorte, and therefore very like it is, that  
she had never ioyned her mouth vnto any other mans.

Valerius.

Valerius, also writeth in the sixt booke , and third Chapter, of  
Tercia Emilia, & wife of Scipio African, whose singular good wil  
and pacience toward her husband was so great, that perciuing  
that her Lord bare good affection vnto one of her Handmaides :  
she dissembled the matter, and would not see it, for that she wold  
not seeme to suspecte or blame her Lorde of incontinency , or to  
move him to impatientie, which was conquerour of the world.  
Pea, after her Husbands decease , she made her handmaide free ,  
and bestowed her in mariadge with one of her free men.

Likelwise Sulpitia , was most diligently kept by her mother  
Iulia, because she shold not followe her Husband Lentulns into  
Italy,

of the behauour in all Estates.

Italy, who was proscibed and condemned to dye. Howbeit, she chaunged her attire, and put on the garment of a Heruaunt, and taking with her two Handmaides, and two men, stole away secretly vnto him, not refusing to bannish her selfe, that her faith might be knownen to her condemned Husbande.

¶ Of good Widowes. Chap. 27.

The word Vidua, which signifieth a Widow, soundeth as it were Diuisa, that is to say, one that is deuyded and parted from her Husband. And Valerins, writeth in the first booke and first Chapter, that in the old time whose wemen that were contented with one Husband and once maryng, were crowned with a Garland of chastitie, supposing that the fasting of many & often wedlockes, was a token of a certen kind of intemperancye. S. Ierome, in his worke against Iouianus, reporteth that S. Ierome. When Catoes Daughter had mourned four weekes for the death of her Husband, a certen Matrone demaunded of her when she would make an ende of mourning? who aunswered, when she made and end of living. Likewise, the same Autho: in his booke de Anima, writeth of her, that when on a time a frende of hers perswaded her to mary another husbande, since she was yet but young, and her beauty fresh and flouring: she answered that she would not: for, said she, if I chance to finde as good an husband as I had before, I wil not stand in feare to lese him: but if he be euil, what neede I to trouble myself with such a one? And again in the same place, when one in the presence of Porcia, praised a certen woman which had buried one husband & maried y second. She answered, that a good and honest wooman never marrieth but once. And semblably Valeria, which was sister vnto y Messales, after the decease of her Husbande would never marry againe, & being demaunded the cause? she answered, that her Husband alwaies liued vnto her. Arthemisia also, which was Quene and wife vnto Mausolus, king of Caria, although in respect of her fidelitie towards her husbande, she be singularly commended, yet is she most praised for that she loued her Husbande alwayes as dearly when he was dead, as if he had ben living: and in the honor of him she builded a most beautiful, & renowned Sepulcher in so much that thereof al great and sumptuous Sepulchers are called Mausolea, that is to say, like Mausolus monument.

## The second Booke, of &c.

### ¶ Of Virgins, Chapter. 31.

S. Jerome.

**C**oncerning Virgins, Saint Jerome wryteth against Iouianus, that it appeareth in how great honor Virgins were had among the People of Rome, forasmuch as Counsuls, & generals of Armies sitting in their triumphant chariots when they returned home with conquest ouer their Enemies, and finally all kinde of degras were accustomed in meeting the, to go out of the way, and give them place. Nichanor, when he had conercome and subuerted the Cittie of Thebes, was taken in the loue of a captiue Virgin, and desiring her imbracings and companie in the commendable law of wedlocke, which thing a captiue might well haue liked of, he found by triall that vnto chaste mindes virginitie is more deare then a Kingdome. Whome the Louer, (when she was slaine,) held in his owne hande, lamenting his owne grief, and her most miserable condition. Seneca, in his first booke of declamacions, reporteth that a vestale virgin wrote these verses following:

Oh happy married wiues, your life is fraught with ioy,  
For that I may not taste your state, I dye in great anoy.  
(Against which) there was alledged an aunswere in this sort:

As one that tryed hast a man, thou yeeldest vp the ghost,  
Or diest because thou art denide the thing thou couest most:  
Both, which things ought to be farthest from a woman of that sorte. For, vnto thee the Magistrates do cast downe their faces in token of reuerence: vnto the Counsuls and Pretors giue the vpper hande in the streetes, and it is no small calling to bee both a Virgin and a priest: and that which hath ben spokē with so great affection that it seemed to proeceede from the very harte and inbrailes must needs be true, that what woman soever wryteth the act (euen without the act doing) is an harlot. And saint Augustine, in his worke de ciuitate Dei, wryteth that the auctoritient Romaines were wont to bury aliue the vestale Virgins that were corrupted, and what soever other Wemen were taken in adulterie, they were one waye or another punished, but none were put to death: supposing it meete to punish more severely the breach of a deuine vowe, then of humaine chastitie. And thus as I iudge I haue run ouer al sortes of men, with whom a man may happen to be conuersant with all at the table.

Augustine.

FINIS.

¶ The third Booke of Table Philosophie which containeth certen delectable and pleasant Questions, to bee propounded while we be at meate, or at any other time.

¶ The Preface.

**N**ow, since we haue already briefly intreated concerning the maners and behauour of those, with whome wee may chaunce to be accompanied at the Table, next it remaineth, that with like breuity, we run ouer certen pleasant questions of table talke. For, as witnesseth MACROBIUS, in his first Booke of SATVRNALIA: a well nurtered minde cannot solace it selfe with more profit or seemelnes, then in taking opportunitie, to dispate and demaunde questions after a learned and vertuous maner, and if neede be to answere with courtesy, and men cannot question of any thing with greater delight then of matters of learning. And therfore, as saith the same MACROBIUS, in the thirde Booke, the first thing which we ought to obserue at the table, is to weigh the estimation & calling of euery geast, and the next to take occasion when he seeth it offred to speake, not to poure foorth our owne secretes a nong the cuppes, neither yet to minister crabbed and vnpleasant talke, but rather profitable and delightsome Questions.

¶ The first Chapter, containing ffe  
seuerall Questions.

**F**irst therfore and foremost, this may bee demanded: whether þ the Aier or meat be more necessarie for the preseruatiō of the life of man? And it saemeth of the twaine that meat is more necessarie, since that is more necessarie which supplieth that substaunce which is lost, & which may be a member or part of a member of the body, of which nature is our meate, according to the assertion of Auicen. But indeede Constantinus is of the contrarie opinion, saying, that Aier Auicen. is more necessary, to the body, prouing the same both by reason, and experiece. By reason thus: Life consisteth in naturall heate, because naturall heate is the beginninge of life, wherefore that thing which tempereth naturall heate, retaining it in the naturall temperature, is more necessarie, but the Aire which by way of breathing we drawe in, is of such sort: wherefore it is more necessarie. By experiance thus: If a man be sodainly brought out of a stinking close prison, first he desireth to take the fresh Aier,

### The thirde Booke,

and afterward calleth for Meate and Drinke. But against the reason first alleged, it may be answered negatively, for life consisteth in two points, the one is a beginning somewhat farre off, as restoring that which is lost, and the conservation of all the members and partes. In respect of which, the nourishing of naturall heat is most necessarie, which is immediatly and principally maintained by the qualities of the Aire. And therfore Aire is more necessary to the preseruation of life, for that it respecteth the life principally and immediatly.

2. Secondly, it may be demanded, which of the two, Meat or Drinke, is more necessarie vnto life? To this may be answered, that Meate is, although that Drinke be commonly more desired then Meate. The reason of the first is, that, that is more necessary which restoreth the thing which is lost, then that which serveth onely to conuey the iuste about all the body. But Meate is ordained to restore the parts, and Drinke to carry the meat about the body: wherfore the conclusion is manifest. And that Drinke is more greedily desired: The reason is, for that drinke delayeth the vnhemencie of naturall heate, in which respect it is more necessarie vnto life then Meate, as is the Aire also. Thus Drinke hath two offices, first it conueieth the Meate vnto all partes of the body, and so is Meate a thing more necessarie then drinke.

2. Secondly, it mitigateth the natural heat, & preserueth it in the iust temperature, & is therby more necessary then meat. Wherfor any living Creature can longer liue without meat, then drinke.

3. Thirdly, this question may be demanded: whether euill Aire, or euill meate do more hurt the body? Whereunto it may bee absolutely answered, that euill Aire hurteth more: for, that it is more noysome vnto the heart, which is the fountaine of naturall heate, and of the sptridges. Howbeit, we may vse a distinction herein, that a thing may do harine after diuers maner of waies. 1. First, if it touch some noble and principall part, and the other thing do not so. 2. Secondly, if it alter it often times, and it cannot otherwise be auoided. 3. Thirdly, if it touch it immediatly. And by these threemeanes euill Aire hurteth more then euill meate. For, it toucheth a principal parte, and it is often drawne in, and it toucheth the part immediatly. 4. Fourthly, a thing may hurt the moare, because it maketh a strunge impression.

5. Fifthly,

of pleasant questions and probleames.

5. Fiftly, if it continue there long, and cleave long time unto the member. And by these last meanes, corrupt meate eaten annoyeth more then naughtie Aier drawen in.

Fourthly, this demaund may be moued: Whether meate or 4. sleepe doe more comforte the body? It may be aunswered, that lack of meate doth more grieue the bodye, then lack of sleepe, and thereby concluded, that Meat is more necessarie then sleepe. And the reason is this, for that sleepe restoreth not that which is lost, neither appeaseth the vehemencie of naturall heate from working vpon the naturall moisture, which being consumed, then death is at the doore, which meate doth: Wherefore, it is more necessary. Moreover, there be three powers, the Vitall, Naturall, and Animall. The Animall is not so much appertaining vnto h substance & effect of life, as the other two are. Wherefore, nutriment which belongeth vnto the natural & vital faculties: is more needfull then sleepe, which belongeth vnto h Animal vertue only.

Fiftly, it may come into question: whether the Aier or Meat 5. do more nourish the body? Unto this may be aunswered, that there is some kind of nutriment, which goeth into the substance of that which is nourished, and is converted into the same; and after this maner the most finest and subtilest parts of the meate is nutriment vnto the spirits, and not the Aier. 2. Secondly, a thinge may be termed a nutriment vnto the spirits, because it comforteth them; and thus wee call that the temperature or temperanie of any thing which preserueth the same, and nourisheth it, hauing some proportion with that which is nourished. And in this manner, Aier nourisheth the spirits, refreshing, and preseruing them in their naturall temperature. And this much concerning this Question.

The second Chapter, containing 12. Questions.

**T**he sixt Question, moueth this demaunde: Whether euill 6. Meate can engender goodiuce: And, according vnto the opinion of Haly super regni; &c. It is answered that there may be engendred good blodd out of euil Meat, and contrarywise also. The reason is this, good Meate may be euilly digested and so therof become vndibbed. And, contrarie wise, naughtie meat swelldigested, and so converted into good blodd, so that in every kinde of meat, yea if it were of a pernicious quality are found

Item of The thirde Booke;

two natures. The one, whereyn it is unproportionable vnto the nature of the parts of the body, and by this meanes euill meate engendreth euill iuce, & this is the proper effect which euill meat worketh. The y. nature is, whereby meats haue the qualitie to become proportionable vnto the parties and like vnto the, and in this sort, naughtie meats may engender good iuce. For, when nature is strong, she is able to remoue the other qualitie which is neerest vnto her, to wit in the same meate which is received, and when it is altered she bringeth it vnto her owne qualitie, & so of euill meat engendreth good blod. And contrarywise, if na- ture be weake and feeble, she is not able to ouercome the meats and to bring it vnto her effect, which of it selfe is of power to bee converted into commendable nutriment; and therfore fayling for want: turneth good meate into euill iuce.

7. **Seuently, it may be demaunded :** Whether a simple, or a compownde Meat be easiest of digestion? To this we must an- swere with Diasanus, as appeareth in the last of the Saturnalia, that simple meat is the easiest: for crudite and surfeit commeth two maner of waies, either by the quality or quantity of y meat. By the qualitie, into which the meat is converted, if it be not as- greeable vnto the rest of the humours of the body, & by the quan- titie therof, if there be more received into the body then the na- ture is able to digest. The, for, as much as the diuersitie of meats hath diuersitie of nature's, and some are soone digested and con- verted into iuce, whiles the harder lye boylng in the stomack: the first waxeth sover and unprofitable, & is perceiued by sover and euill saouring belching, & there whiles that which is har- der of concoction, procureth gulping, and boylng in the belly; e-uen as greene wood lyeth smoking whē it taketh heat of the fire. Besides that, the diuersitie of meates procureth gourmandise, and a desire to eate more then enough, so that Socrates counse- led very wisely, that men should abstaine from such meates as seeme to prouoke appetite when the belly is full, or to increase thirst, when a man hath drunken sufficient.

8. **Eightly, it may be demaunded: whether it be good to walke** immedately after meat or not? and hereditout is to be answere that there is two sortes of Motions, or exercises. The one may be termed a toyle, and that is not good after meate. The other

Diasanus,

is

## of pleasant questions and probleames.

is a kinde of walking either within doores, or abroade downe some hill, wherof Isaac intreateth, and the same moderately dryng, veth the meate downe vnto the bottome of the stomack, to th' intent that naturall heate, which before was (as it were a sleepe) may be awakened and stirred vp, which is requisite after meat. ISAAC.

Ninthly, some man may demand: whether it be good to sleepe imnediatly after meate or not? whereto I answeare, that sleepe is not holosome while the stomacke is burdened, for it procureth the meate to be burned, as witnesseth Avicen, like as the bread burneth as the ouen is ouer heated, as also because it procureth the reume and paine in the head, wherfore most expedient, it were to deferre sleeping vntil the meate be departed out of the stomacke. AVICEN.

Tenthly: what is the cause, that if a man stay longer for meat then his accustomed houre, he leeseth his appetite? it must be answered, that when the stomacke hungryth and findeth no meate to worke vpon, it draweth euill humours from all partes of the body, and feedeth vpon them, and is therby sally and conterfitt. It satisfie, and so desireth no more, wherfore in this case Rhasis RHASIS, giveth advise, to drinke a draught of warme water or tisane, wherby to prouoke the party (to vomit) if it may be.

Eleuenthly, Are our bodies warmer before meat or after? Galen saith, in his seconde Booke of the subtre of Phisick, that naturall heate is augmented three waies: either in quantitie, as in applying swete and warme futes, or the belly of a young whelp vnto the stomack: or in qualitie by medicines, or ioyntly by both meanes in meats, and by this meane the body is warmer after meat, then it was before. GALEN.

Twelvethly: Whether doth fasting hurt more a cholericke or flegmaticke? I answeare, according to Hypocrates, that it hurteth most a cholericke, the reason is, for that heat more aboundeth in a cholericke persons stomack then in a flegmaticke, so that the same heate consumeth more, and consequently maketh him more to desire food. Moreover, fleshe may be turned into bloud, but choler can never, so that the flegmaticke person containeth in his body the matter and substanre of bloud, and may therby the better satisfie the appetite. As soz his cholericke, he hath in him no such matter, wherfore hunger is more greevous unto him then

To the slegmatick, as experiance in them both proued to be true.

The third Chapter, containing of the difference of the stomackes. Question and answer concerning it.

1. Now in this question, it falleth out that many are desirous to vnderstande: What should bee the cause that many men are very hungry, and looke when they set downe to their meate, they are immediatly satisfied with a little. Againe, some haue but small appetite, and when they bee sit at their meate, they eat greedily? Whereunto we must aunswere, that this chaunceth, according to the diuersitie of stomackes. For some mens stomackes are small and hot, and in that the stomacke is hot, it desireth much, and in that it is small the heate disperseth soone the meate ouer all the capacitie therof, and maketh a fantasticall fulnes; so that litle meate sufficeth sutch. Other some haue large stomackes and cold, and in that their stomackes are cold, a litle meate filleth them, but in that their stomackes are large, they eate much and a long time.

2. Secondly: which of the twaine, those which haue a strog heat or a weake, are able longest to abide hunger? Surely I suppose that they (which haue the stronger) may fast longest, since for the more part such persons are of the stronger constitution. Howbeit this distinction is to be noted, y there be two points to be considered in fasting, to wit, the resolution of naturall heate, and the vtter quenching of the same, and the strongest nature is able best to sustaine them both. And secondly, the discommodities are to bee weighed which ensue fasting, of which the strongest nature sustaineth moe then doth the weake.

3. Thirdly: how chanceth it that those, whose powers be small and narowe, can abide hunger better then they which haue wider? Because through wide and large pores, the body is more abundantly resolued, and lesse through the narowe and small pores, wherfore, that remaineth which should prouoke appetite.

GALEN. Fourthly: doth cholericke nourish or not? Unto this demaunde ISAAC. we aunswere, that although Galen & Isaac say, that it nourisheth not, because blood only nourisheth: yet Avicen holdeth opinion y cholericke nourisheth also, which two opinions of singular learned men, we must make to agree after this maner. Ther are ij. sortes of cholericke, wherof the one, which is contained within the gall can not

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not nourish: the other necessarily concurreth with y blood, wher-  
with the parts of the body which are of a cholericke constitution,  
are aswell nourished, as the sanguine partes are with the blood.

Fiftly: whether ca the sick or the whole best indure hunger? <sup>5</sup>  
Some hold opinion that the sicke can, because naturall heate in  
sicke persons is busie in resolving mo fumosities, breathes, and  
vapours rising from the humours, the in whole Persons. How-  
beit this reason is weake, first because there can bee no partes  
nourished, nor spirites engendred by corrupt humours: and se-  
condly, if this were so, then should there bee more spirites in a  
sicke body then in a whole, and because the spirites are the car-  
riers of the powers & strength into all the partes, the sick should  
be stronger then y whole, which is euidently false. But to gro we  
to the purpose, wee aunswere that wheras the sicke tollerateh  
hunger better then the whole person, there are thre causes to be  
giuen: the first is, because nature is occupied about the sicknes;  
and the cause thereof: the second, for that the partes of the bodye  
are infected and choaked with the corrupt matter, and therefore  
not desire nutriment: and the third is because the strength of the  
sicke partie being, as it were, laid a sleepe and weakened, causeth  
them to hane no appetite vnto meate.

Sixtly, whether the force of a strong or weake stomacke be <sup>6</sup>  
best able to abide hunger? the force of a strong stomack desireth  
most, but it may best sustaine forbearing of meat, and contrarie-  
wise the appetite of a weake stomack looketh lesse for meat, and  
is not so well able to abide delay from it.

Seuenthly, which of the twaine is best able to endure hun-  
ger, he that is accustomed to eate much meat or little? It may  
be aunswere that he that vseth to eate much meat may best fast  
for by reason of his great rauning he hath but small heate, and  
therfore may best indure hunger, and so likewise contrariewise,  
because of the contrarie cause. <sup>7</sup>

Eightly, whether doth fasting more grieue men in hoate or  
cold seasons of the yeere? It is more noysome in Sommer then  
in Winter, because the body is more resolued in Sommer, then  
it is in Winter, and therfore ought then to be fead more a boun-  
dantly and very ofte, & in winter it sufficeth to eat once in a day.

Ninethly, why are not those that feede griediesly soonest  
filled? <sup>8</sup>

### The thirde Booke,

filled? Hereunto we must aunswere, as it is written in the Saturnalia, that they which fæde gredely, eate in much aier with their meate, by reason of their wide gaping, and often fetching of their breath. And therfore when the veines are filled with aier the appetite is fully satisfied.

10 **T**enthly: wherfore are we able to abide hot meats & drinks in our mouth, which we cannot for heate suffer in our handes? **W**e aunswere, as appeareth in the place before alledged; for that the naturall heate, which is contained with in the inner partes of the body, is very sharpe and vehement, and therefore it overcommeth and weakneth whatsoeuer other hot substance commeth within the mouth, wherfore then when thou puttest any extreme hote thing into thy mouth, gape not wide, nor fetch not thy breath in often, thinking thereby to coole it, but rather shut thy lips almost close together, to the intent that the greater heat which commeth out of the belly, may helpe the mouth, and that greater heat overcome the lesser, as so the hand that can abyde no hote thing, because it is holpen by no other heate then is in it selfe.

¶ The 4. Chap. containing 7. questions.

1 **S**ome man may haply moue this question: what is the cause, that when a man which is hungry drinketh, therby he asswageth his hngger? but if he be a thrist & eate, his thirste is not thereby slaked? Unto this demaund, there is an aunswere made in the Saturn, that there is no impediment, but that liquoꝝ may passe into every part of the body, and replenish the veines therof. But the substaunce of meate is more grosser, and it cannot passe into the veines, vntill it be digested by litle and litle, so that it cannot slake the thirst which it findeth, yea rather it sacketh vp y moisture which it findeth, whereby thirst which is the want of moisture, is more increased.

2 **S**econdly: Such, as are fasting, whether be they more an hundered then a thurst? By the same place I aunswe(re) (that they) thirst most: so; asmuch, as naturall heate worketh continually vpon the fowe, and nutritiō which we receive, consuming it away. Which also appeareth in children, whiles they be infants, which consume and concoct great stoare of nutritiō, by reason of their vehement heate. But contrarie wise wee perceiue how easily old men can sustaine fasting, by reason of the defaute of naturall heate.

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heat in them. But in the middie age, if naturall heat be stirred vp with exercise, it procureth a stronger appetite vnto meat, for want of naturall heate. Wherefore, if there be alwaies heate in appetite, and moisture be the peculiar substance, wheron heate worketh, if when a man is hungry, he desireth meat, surely heat (especially) requireth his owne nutrimēt, which being received, the whole body is therewith refreshed, and can the lenger tarrie for more sounver sustenance.

Thirdly, why is that we conceiue more delight in drinking <sup>3</sup> when we are thirst, then in eating when we be hungry? drinke, as a substance more liqued then meat, sooner pearceth into y<sup>e</sup> stomacke, and the rest of the body, and at one time maketh a great and sensible delectation of the body, to arise in euery part therof, wheras meat by small and small recomforteth the weaknes of the same, (whereby the delight therof) is much diminished.

Fourthly, why doth the self same drinke seeme stronger to one that is fasting, then one that is full? Hunger emptieth the veines, and fulnes stoppeth them: and therfore, when as y<sup>e</sup> drinke passeth through the empty parts, it is farre more evident perceiued, and causeth more strong sense of delectation vnto y<sup>e</sup> tasting.

Fiftly, If a man be thirstie, and haue a drie stomach, whether may a little drinke suffice him or not? It is hereunto to be aunswere<sup>d</sup>, according vnto Galen: those which haue drie stomaches are soone a thirst, and a little drinke sufficeth them. The reason wherof may be this, for that every member which is dry, shriketh together and wareth to be of lesse capacitie then it was before, which hapneth vnto the stomach which is dry, and therfore is soone filled, and with a little drincke. And in the stomach there is engendred great thirstines, when the mouth thereof wareth dry, and desireth to be moistned with drinke, and then a little drinke sufficeth it. For when, that which was dry and harde, is shrunken together, the capacitie thereof is soone filled with drinke, and a little extinguisheth the thirst, in so much as it feleth not it own emptynes, and this thirst soone returneth again.

Sixtly, may the stomach be ouercharged and troubled with to much drinke? Surely, Galen affirmeth the same, and the reason may appeare out of the promises. For, if a drie stomach by reason of the narrownes thereof, be full with a little drinke, if

<sup>5</sup>  
GALEN.

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then the drinke be more then the capacicie of the stomacke be able to confaine, needes, as Galen saith, must much drinke ouer flow and ren ouer it.

7 **S**euenthly, why can a moist stomacke beare much? A moist stomacke is in al points contrarie to a drye, for it is very soft, like unto a soft bottle or bladder, & for that cause is able to conteine more, for it yeldeþ every way, as the meate (which is receiued) chaunceth to fall or sway in it, and also, apparent it is to sence, that a moist bladder will receive more then will a dry one, and so likewise will a moist stomacke. And moreouer, for so much as it is moist without any drynesse, which may procure thirst, therfore, it much desireþ not drinke: howbeit, it receiuesth much, and is nothing greue therewith, as is the drye stomacke. And for this cause, the Danes, Polonians, Flemmynges, yea, and the Englishmen can beare much drinke, because their stomacks are wide, procured by the softnesse of moisture. But in hot Regions, as are Spaine, Barbarie, and such like, the inhabitantes doe thirste much, and drinke but little, because of the drynesse of the mouth of the stomacke, and in such their stomacks can receive but little, because of the drynesse therof.

### The 5. Chapter of thirstenesse, containing

#### 4. Questions.

GALEN.

**N**owe are we occasioned to moue this question, concerning Thirstines: Whethet the cause thereof proceede sometime from the Lungues or no? Which Galen affirmeth, for that when the Lungues are hot and drye, they long to be moistned; Which drynes is specially alwaged by drawinge in of cold aier, and cold and moist.

2 **S**econdly: what is the cause why thirstines, which commeth from the Lungues, is appeased by drawyng in cold and moist aier? And the driness of the stomacke by drinke? It is thus to be answered, that there be two passages, the one for ayer, which is directed unto the Lungues: the other for meate and drinke, and that passeth into the stomacke. And for this cause the thirstenesse, which commeth of the Lungues, is abated by drawing in of cold aier, and that which riseth of the stomacke, is slaked with drinke.

3 **T**hirdly: Is thirst a desire of that which is cold and moist; or of that which is hot and moist? There are in the body two appetites

## of pleasant questions and Probleames.

petits or desires: the one in respect of meat, to restore that which is lost, which appetite is satisfied with that which is hoate and moist, according to the nature of the parts to be nourished. The other looketh for that which is colde and moist, to reppresse the flame and firynes of naturall heate, which is accomplished by drinke onely, and such drinke as men seldom use but in y way of medicine, or when they be sick.

Fourthly, Which quēcheth the thirst best, of wyne or of wa-<sup>4</sup>ter? Thirst, as saith Galen de simplici medicina, is caused two Galen. manner of wayes: the one by emptinesse: the other by heate and drougheit of the heart, that which commeth by emptinesse of the partes, is cheifly aswaged by wine, which is both meat & drinke: For, it requireth such drinke, as is able to restore that substance which is lost, which qualitie since, it is in wine, that is the only drinke then wherby that thirst is appeased. But as for th'other thirst, which is caused by heate and drougheit of the heart, that is again double: the one comming of heat only, which is quenched with cold onely, as with vincer and sutch like. And like wisse, some is caused by drynesse, and is slaked by moisture. Againe, thirst which is engendreth by heate, is of threē sortes: the one ry-  
seth forth of the Stomacke: The other forth of the Lungues: and the thirde from the partes which are farther of. So that, which commeth from the Lungues, is slaked by drawyng in of colde Aier, and that which procedeth from the Stomacke, and other partes neare thereunto, is quenched with colde water, but that which springeth of some euill dispositiō of the partes and mem-  
bers, which are farre distant, as are the Liver, and sutch like, is delated with water, wherewith some pearing and subtile thing is mingled, to cause it the sooner to go unto the place, as vincer or such like: for, water of it selfe, is but slow & dull in operation, wherfore it is naſtul that soone sharper thing be ioyned with it.

The sixt Chap. of H̄utes which come after  
meate, conteining 15. questions.

**H**̄easter, we meane to intreate, concerning certayne acci-  
ents, which chance after meate & drinke: And first to be-  
gin with the sower belching, it may be demanded wherof  
it cometh: And unto this point we answeare with Galen, that y<sup>h</sup> Galen.  
sower belching procedeth of a fainting heate, which faileth and  
decayeth

### The Thirde Booke,

Decayeth by meanes of colde. For, heat is the beginning of the sowernesse which beginneth to digest, but is not able to accom-  
plish it, which defaut cometh especially by hinderance through

<sup>2</sup> cold. Secondly, why is not this sowernes felt in the stomach, immediatly vpon the receiuing of meat? At the first falling of the meat into the stomach, it remaineth a while in the same na-  
ture, which it had, before it was eaten, and cannot so soone be-  
sower: but when once the meate beginneth to worke vpon it,  
there insueth indigestion, and after that, the sowernes.

3. Thirdly, Why hapneth this sowernesse rather, and in more abundance to them that sleepe, then do wake? In sleeeping the meate descendeth not downe forthwith vnto the bottome of the stomach where the digestion is wrought, but remaineth in the mouth of the stomach, flæting there about, and ingendring windynes: But for the more part while men be awake, they be stir-  
ring about or walking, whereby the meat is driven downe, and enforced into the bottome of the stomach, which is the most ef-  
fectuall place of digestion, & repugnant to the cause of sowernes.

4. Fourthly, why (saith Avicen) do sweete things soonest wax sower in the stomach, as milke, and such like? Milke, and sweete blood are soone altered, and when the stomach assaith to digest them, and cannot, then turne they to be sower.

5. Fiftly, Why will wine wax sower quickly in the stomach? Wine and Milke, of their own nature are very soone converted into sowernesse, and the stomach beth to bringe thinges from power into acte, and so maketh them sower.

6. Sixtly, since all wines be hote: Howe chanceth it, that they ingender cold diseases, and not hote? Wine, of it selfe breedeth no disease, but by filling the sinewes and braine, and such reple-  
tions insue indigestion, & indigestion nourisheth cold sicknesses, and by this meanes, wine breedeth none but cold infirmities.

7. Seuently, Wherof commeth wringing, and griping in the belly? Wringing and griping chanceth in all parts of the body, and it is of diuers sorts: One commeth of grosse windynesse, and this happeneth in the bottome of the stomach: And another of grosse and tough humours, and another of cholericke superflu-  
ties: And this last kinde of griping in whatsoeuer it beginneth,  
for the most part it endeth in the stomach, the bottome thereof,  
being

## of pleasant questions and Probleames.

being a place of great sensibilitie : notwithstanding that this griping also may paine any other place of the guts whersoever.

Eightly, May a sick Man eat as much, as hee was wont to <sup>8</sup> do when he was in good health ? Custome is a second nature, & hee that is accustomed to eat much when hee is whole, cannot fast when he is sick, and therfore must bee more often refreshed with meate, euен as often as he vsed to be, being in good health, and more abundantly then he that eateth little. <sup>9</sup>

Ninethly, whether doth bread or flesh more hurt vnto such <sup>RHASIS.</sup> as are recouering out of sicknes ? Rhafis saith, that flesh is leſſe hurtfull then bread vnto them: and amōg all flesh, swincs flesh nourisheth most, and being light of digestion, it is most agreeable vnto them.

Tenthly, whether is bread or flesh most meetest for thē that haue an Ague ? Concerning flesh, there be two points to be considered in the dyeting of Agues. The one is light of digestion, & herein bread is better then flesh, for that flesh by reason of the oylines thereof is ſone inflamed.

Eleuenthly, whether is it good to permit ſuch as recouer out <sup>11</sup> of sicknes, to drinke wine immediaſy after their flesh, or afore ? In this point the commō people is deceived, for the flesh ſhould firſt be eaten, and afterwarde the wine drunken, because aboue all things, wine is ſoneſt conuertered into blodd, and ſpirits, and augmenteth naturall heat, and therfore ought to bee giuen later then flesh.

Twelueſthly, whether ought one that is recouering out of <sup>12</sup> sicknes, to be dyeted and gouerned two dayes, like as when hee was ſick ? Merely he ought ſo, & that for three cauſes. Firſt, for the debility of naturall power : Secondly, because of custome : Thirddly, because of ſome diſtemperaſure remaining yet within the body ſince the ſicknes. This alſo may be a reaſon, that it is not good to chaunge ſuddenly from that wherto a man is accustomed but by little and little, & therfore the Recouerer ought for a whiſe to retaine the ſame diet.

Thirteenthy, Is groſſe meat good for ſuch as recouer out of sicknes ? According vnto the Judgement of Hyppocrates, it is neſt, for, ſaith hee, it is conuenient that they be nourished two or three dayes with the ſame diet which they vsed before. For o-

## The thirde Booke.

sterwise they would soon be altered by feeding on grosse meats, which were not good for them to do.

14 **F**ourtenthly, which of those two alterations hurteth a man most frō emptines to repletion, or from repletion to emptines? The sudden chaunge from emptines to fulnes is more hurtfull then fad fulnes to emptines, according to the opinions of Hippocrates and Auenen. The reason is for that through the emptines which went before, the strenght of the body is overthrouȝt, the natural heat & spitites being resolved, so that he canot beare a great quantity of meate, nor a sudden change vnto fulnes.

15 **F**iftenthly, Howe chanceth it that some meates of euill iuice as Eeles, fresh Beefe, & such like, do many times free many men of the Ague? It fortuneth that sudry, many times are deliuered by such contraries in their feeding, both by the prouocation of nature, who after the receiuing of such meats is much lightned, and therby assayng to disburden her self doth often cast herselue headlong sometime to better, and sometime to worse: and also for the comforting of nature as taking great strenght by the receiuing of customeable meates, and so the powers being strong, the patient is eased and frād by such meates; but being weake, are overthowen, and quite extinguisched.

### The 7. Ghap. of Bread, conteining 8. quest.

**B**read, is in diuers places made of diuers and sundrie sortes of corne, & therfore it may be demanded, why bread, which is made of wheate, nourish more then that which is made of Barly? Unto which Aristotle answereth in his problemes, because it hath more moderate clammines, which it behoueth all good nutriment to haue, whereby it may bee ioyned and cleaue vnto the body, also it sticketh fast together in the moulding, and is therfore the more commendable.

**S**econdly, why doth stale bread seeme whiter and fairer then new? Moisture, is the cause of the blacknes, which is more abounding in new bread then in stale: for in the new bread, it yet remaineth, but in the stale, it is exalted away, and departed together with the heate.

**T**hirdly, why is vnsalted bread heauier then salted? salt dryeth, & by it, things are preserved from putrification, so that by salt y moisture is consumed, and is expelled away by exhalatio, which

Hippocra.  
Auenen.

ma-

of pleasant questions and Problemes.

maketh stale bread to be lighter then new: and againe, in newe bread the moisture yet remaineth and maketh it heauy.

Fourth. why is not bread made of wheate, hard when it is cold? 4  
Wheat naturally containeth in it a swerte slimy humour, which is as it were the soule therof, and will not permit it to be hard.

Fiftly, why doth wheaten past rise, and barley past fall, both 5  
in woorking and baking? Barly meale when the water commeth unto it, it shrinketh down, because it lyeth houer and thin, and is full of huskes. And wheaten meale riseth vp, because before it laye very neare together: but when once it commeth to heat, then doth it pufse vp, and rise vp into a greater heap.

Sixtly; why looketh the dough which is of wheate, white 6,  
when it is wrought, and barley dough, blacke? For two causes, first for that, that which is in the uppermost of the wheate bread is sooner altered by the heate of the ouen, as being a thing hoate and is conuerted into whitenes: And secondly, because the husky part of the barley containeth in it more moisture then doth wheat, which causeth the blacknes.

Seuenthly: Since Hony is a more clamy substance then water, 7  
how chanceth it that past which is made vp with hony, is more brittle in the baking? Water is icyned and glewed together by heate of the fire. But hony glueth together and dyleth withall, and therefore is more brittle, for britlenes commeth of dylness.

Eightly, why is bread which is made of newe corne, worse 8  
then that which is made of olde? In new corne there yet remaineth much watrish and slimy clamminesse, whereby it is leesse commendable then that which is made of olde grain.

The 8. Chap. Of wine, containing 13 quest.

Consequently, I thinke it mette to inrete of wine, concer-  
ning which, there may be many profitable questiōes inoued &  
& likewise resolued not without delite, as first, if, according  
unto þ assertion of Auicen, in his canticles, & Rhasis in Almair- Auicen:  
for it be good once in a Month to be drunken with wine? Unto Auerrois.  
this answerereth Auerrois, in his commentarie vpon the Canti- Auicen.  
cles of Auicen, that this opinion of druncknes, is but a drunken Galen.  
opinion, & erronius. For although according vnto the iudgement  
of Galen: Wyne is as agreeable to the maintenaunce of natu-  
rall heate, as Oyle in the Lampe to preserue the burning light:

### The third Booke,<sup>1</sup>

notwithstanding, like as too much oile rather hindreth the light and extinguish the candle, so doth cuermuch Wine quench naturall heate altogether. Howbeit, if it be delayde with water, it is more conuenient, but it hurteth the animall heat, and the sensiblie organes thereof, both the braine, and sine wes.

Calce.

Aristotle.

2. Secondly: why surfe they sooner that drinke delaide Wine, then they which drinke it pure? Concerning pure Wine generally, Galē saith, that for such as naturally haue weake vaines, it is better to drinke wafer then Wine. And to come nearer to the purpose: Aristotle, in the third part of his Problemes giueth a threafold cause vnto this demaide: the first, because that which is tempered or mingled by reason of y subtilitie thereof entreth into more narrewe passages, then doeth that which is not tempered: secondly, because men drinke lesse of that which is mingled as liking not so well of it, as of that which is not tempered: and thirdly, that which is impermirt & without mingling is hoater and digesteth the residue of the meate, which is in the stomacke, sooner, then the delayde wine is able to doe.

3. Thirdly: Why doth Wine, which is vningled with water sooner cause a mans head to ake then that which is mingled? The vningled Wyne is thicke, and sticketh in the passages, sending vp the vapours and fumes with heat into the head: and the mingled wine, beeing thinner and also delayde, both perceyf sooner, and fumeth lesse.

4. Fourthly, what is the cause that mingled wine moueth a man more to vomit then the cleane wine doth? The swimming of the wafrishnes of it about the stomacke, procureth lothsonnes, and maketh apt to vomit.

5. Fiftly, why do not children which are hoat of complexion, loue wine which aged persons, and men of perfitt strength beeing hoat also, do greedily desire? Men are hote and dry, and children hot & moist, and the desire vnto wyne is the appetite vnto moisture, which moisture abounding in Children keepeþ them from drinking, and the drynes which is in aged men and strong persons, prouoketh them to a desire of drinke.

6. Sixtly, when wine is cleased from the Lees, why is it strōger Macrobius, and not durable? Macrobius in his Saturnalia, the fourth booke, wriþeth that haþing no strength nor matter to cleane vnto, it is on

of pleasant questions and problemes.

on every side exposed vnto daungers : for the Læs is as it were the roote whereby the wine is strengthned and preserued.

Seuenthly, why doth wine immoderately taken ingendre both hot and cold diseases ? It is to be noted that there be two qualities in wine : The first is to heaten, and in this respect it rather procureth hoate then colde sicknesses : the seconde, is to stoffe the braine, and to fill the sinewes. Thus when could vapours arise from the wine, they cause vnlustiness, fulnesse, and vndigestion, and consequently procure cold diseases.

Eightly, Whether doth Wine ingender most of fleame or bloud ? Vaine b̄reedeth cold humours, doubtlesse it b̄reedeth also more fleame then any other humcar. The reason is, that when wine is quaffed in great abundance, it is not perfectly digested and causeth like wise the residue of the meate to faile in concoction, thereby ingendring abundance of fleame : But indeede if it bee moderately drunken, it increaseth bloud aboue other humors.

Ninethly, Doth Wine hurt the braine ? Isaac saith yea.

9

Isaac.  
Galen.

And Galen also, affirmeth that it hurteth the braine, and helpeth the stomack. And albeit, that at the first drinking wine doth properly warme, yet because it sumeth much, it annoyeth the braine, filling it with vapours and stopping the sinewes.

Tenthly, why doth strong Wine hurt the braine, and comfort the stomack, and weake wine worketh the contrary effect ? Because wine heateth the stomack wheron consisteth digestio : Strong wine, is of greater effect in this case then is the weake. But again, holwe much stronger the wine is, so much the more it sendeth vapours vp into the head, so that the strength therof b̄reedeth inconuenience.

Eleuenthly, Why doth the vse of Wine ingender the sower gulpyng or belchyng in the stomacke, more then water ? The sower belching never hapneth in the stomacke, but when digestion is begun, and wine stirreth vp naturall heate, & is as soone digested as milke. Whersoever, like as when they be out of the stomack, they soon ware sower: so do they likewise in y stomack.

Twelvethly, whether doth wine or meate comfort naturall caliditie ? Isaac saith, that wine doth, and the reason is, because it is very swifly converted into natural heat, comfortidg it much

Isaac.

### The third Booke,

more then any meafe doth. But meafe, when it is conuered into nutritiuent, doeth more restaure that which is lost, and conserueth and preserueth the body longer.

13. Thirteenthly, and lastly, If wine must needs be giuen vnto the sicke, whether were it most expedient to giue them newe wine or olde? Although the common people do contrarie and much auise, yet new wine is farrs more holosome for them then olde. The reason is, for that how much y never the wine is, so much the lesse is it inflatiue or windy: and for that cause is more conuenient for them, then are the olde wines.

¶ The 9. Chap. of Flesh, containing 4. quest.

**H**ENCEFORWARD now let vs see what may be said of Flesh.

And first, it may be demanded, why strong Flesh is soonest digested? It is answered in the Saturnalia, that naturall heate is strong in a man which stoutly ingadeth the matter and substance which resisteth it, consuming & dissolving the same, & that which is tendre and light, it burneth sooner into ashes, then turneth it into iuyce. For, like as sound wood being hewen into pieces, is soon converted into coales, & if chaf fal into y fier, there scarce remaineth any ashes therof to be foud: so fareth it in y digestion of strong & light meates. So likewise an heauy milstone breaketh the greatest cornes, and letteth the smal depart whole. The strong windes also throw downe hye firtrees and mighty Dakes to the ground, and letteth the low shrubs, and bushes to stand: Euen so, the naturall heat digesteth the hard flesh, and ouerpasseth the fine and tendre nutritiuent.

2. Secondly, why be Cullices, which are made of Flesh, harder of digestion then the flesh it selfe? The lightnes, which it getteth by pounding, causeth it to swim vpon the top of all kinde of moisture, which it findeth in the stomacke, so that it cannot cleave vnto the sides of the stomacke, the truth whereof is perceived if some portion of the cullice be thrownen into water, for it will alwayes flieke vpon the toppe, and for that cause is the fowlier concocted in the stomacke.

3. Thirddly: which is moister, of rosted or sodden flesh? We must answeare hereunto with Aristotle in y 4. booke of the Meteorors, that the rosted is moister: for in rost flesh, by reason of the fire, the outward partes are hardened, & consequently the pores are

## of pleasant questions and Probleames.

are stopped, so that the inmost moisture cannot issue forth. But in sodden flesh the outward pores are resolved through þ heate and moisture of the water, and so opened that all the moisture departeth. Thus it hapneth that roasted flesh semeth drye without, and is moist within, and sodden flesh contrarywise.

Fourthly, why do the beames of the Moone cause flesh sooner to putrify, then of the Sunne? There can be no putrification unlesse heat and moisture do mæte. And the putrification of flesh is nothing els but a certain secret dissolution conuerting the solidity of the flesh into moisture. And heat, if it be temperate, nourisheth humours, but beeing immoderate dryeth them vp, & doth extenuate. So that the Sun being hot, draweth all the moisture out of the flesh & dryeth it. But þ beames of the Moone, in whom there is no manifest heat but an hidden warmth, increasing the moisture, engendreth quickly therin great putrification. For ther abideth in the beames of the Moon a certen natural propriety to moisten bodies, & to imbue them, as it were with a misty dew, wherunto the heate which she hath being ioyned, corrupteth the flesh which lieth any time in it.

### The 10. Chap. of Egges, conteining 9. quest.

This Chapter requireth now same speciall treatise of Egges, wherein the first question which offreth it selfe most fitly to be deniaunded, is this:

Which is the hoater, of the yolke or the white? Among all humours, blod is warmest in temperate warmth, so that the yolke as comming nearell unto the blod, is surely the warmer. Morever, the Liver is hoater then the breasts, and the blod warmer then the milke, and the yolke in the egge is in temperature unto the white, as is the blod in the Liver.

Secondly, why doth the yolke beeing cast into water, sinke downeto the bottome, and the white fleete on the top? The white is very slimy, and cleaueth unto that which is next unto it, and by reason of the slimines swimmeth aboue þ water, & the yolke, because of the soundnette & want of pores, sinketh downe.

Thirdly: Why haue birdes fewer egges, and bigger then the fishes, and they haue moe and smaller then birdes? The gratnesse in a thing which is continuall, is procured by a strong heate: but a multitude in that ( which is denyded ) is longe

Auicen,

## The thirde Booke.

of the matter, because the matter is the beginning of division. And because birdes haue more heate then fishes haue, therefore haue they great egges in continuall, and but fewe in division, & contrarie wise it fareth in fishes.

4 Fourthly, Why haue birdes egges an hard shell, and fishes egges a soft? Fishes lay their egges in a moist place, and therfor they neede no hard shell. But birdes lay their egges in hard and sound places, as vpon the ground, stones, trees, and such like, and therefore haue neede of an harde shell to keepe them from hurt, vntill such time as the chick or bird be hatched.

5 Fiftly, why are birdes egges speckled and of diuerse colours, and it is not so in fishes? In birdes there is a strong naturall heat which is able to seperate thinges of diuerse natures a sumder, as the yolke fro the white, and in fishes this heate is weake that it is not able to worke the like effect.

6 Sixtly, why are birdes egges long, and fishes egges round? Heat moueth from the centre, & especiallie, causeth a forme like a pillar, broad beneath and sharp aboue, as appeareth in flame of a fire which riseth vp into a sharp point. Wherfore, heat being more abundant in birdes then in fishes, the birdes Egges are long, and fishes round, for the weake heat carieth the matter equally round.

7 Seuenthly, what breaketh the egges-shel when the chicke is hatched? Ther be two causes hereof alledged, the one is, for that by long and continuall lying the shell wareth softe and thin, as it is if an egge be stieped nine dayes in vineger: the secondd is, for that when the young bird lacketh nutrimēt, he breaketh the shell to seeke meate.

8 Eightly, why doth the yolke of an egge which is layd in the full of the moone, and in the light therof, scoure spottes out of cloth? The fatty drop in the middes of y egge being the meanes of the generatiō, conceiueth a pearcing and a diuiding heat both by the great light, and the moisture whiche the Moone moueth, which it cannot do at another time.

9 Nintly, why do some egges cracke when they bee laid into the fire, and some not? Such cracke as haue within them windes, which is perceiued whē the shel reueth, to issue forth with great noise and force. And this hapneth when the fire is great.

## of pleasant questionis and Probleames.

For, if a birdes egge were cast into the middes of the fire, the shet would soon breake, & the windines would start forth with great noice & force, which it would not do if the fire were small. But proportionably, there is much more windinesse in the egges of fishes, and therfore they make a great noyse when they bee cast into the fire, as appeare for example in the row of an herring.

### ¶ The. ii. Chapter of Fishes, containing

#### 4. Questions.

**N**ow let vs a little come to demaund a few questions concer-  
ning the nature of fishes, and first: whether fishes do feed  
upon their owne fric or not? Wherto it is to be aunswereed  
affirmatiuely, both because they be rauenous by reason of their  
cold stomackes: and also because they haue blunt sences and can  
not discerne their owne fric from other, devouiring vp all a like.

Secondly, do Fishes chawe their meat? No, for if they did, superfluous water would enter into them with their meate, and suffocate them. Againe, they be rauenous, and feede greedely and eat downe their meate whole as it commeth.

Thirdly, why doth the raine profit fishes, and hurt birdes? Sweete water nodritheth onely, and therewith are fishes nou-  
ished being mingled with mud and clay. As for birdes they liue in y aier, and seeke their liuing by flying about, and the feathers  
of their wings will clod and cleare together with the rain, and  
so are hindred in their flying. Wherof it may boe gathered, that  
abundance of raine hurteth aswell fishes as foules, for in such  
times they fall into oppilations of the nutritiue partes, by rea-  
son of the sweetenes of such water. For, sweete thinges, as saith  
Galon, do stop the partes nutritiue.

Fourthly, why do the Roies of fishes crackle more in the fire  
then other thinges doe? When the fire is so hot that it resolueth  
more then it consumeth, then do they breake in the fire, as it also  
appeareth by the example of the chestnut: But whe it is so tem-  
perate that it consumeth as much as it resolueth, then doe they  
neither reue nor breake: besides that, fishes egges or Roies doe  
crackle by reason of windines included within thē, which issue-  
yng forth at a litle hole, causeth a noyse.

### ¶ The 12. Chapter of Pultes or Podware, containing 3. Questions.

**N**ext, we may take a conuenient occasion to dispuse of Pot-  
ware, or graines contained in a Cod or shale, wherein we  
may first demand the reason, why Galē supposesthat  
such as vse to feede on that kinde of ware, are much subiecte  
vnto the gowt. And the cause is, for that being harde and win-  
dy, they bee of euill digestion; and are sone turned into fleame,  
and of fleame springeth the gowt.

**2** **S**econdly, Beanes being windy, why doe they not lose that  
euill quality by boyling, as well as barley? Beanes are naturally  
more windy then barley. By this may be the cause, for þ beanes  
are of a harder, more compact and grosse substance then barley,  
which is light and houer, and is sooner discharged of the windi-  
nes. Wherupon saith Isaac, according vnto the doctrine of Ga-  
len, we cannot altogether take away the windines from beanes  
but we may diminish it by boyling them.

**3** **T**hirdly, may Lentils prepared with vineger, be ministred in  
sharp diseases? Auicen holdeth opinion, that they may, but Galen  
denieth it. And therfore, it is thus to be understood, that Lentils  
prepared with vineger, are noysome in a feuer with imposti-  
mation, because they treat and binde the passages, whitch thing  
Galen meaneth. But in a feuer without impostimation, by rea-  
son of contrariety they be good, as Auicen understandeth it.

The 13. Chapter. Of pothearbes, and Salled hearbes,  
containing, 6. Questions.

Aristotle.

**H**eraster nowe insueth to discourse with like brevity con-  
cerning a few vsuall hearbes, where as first the cause and  
reason may be required, why Colewortes do dissolve drun-  
kennes? Aristotle aunswereþ hereunto, in the thirde part of his  
problemes that Colewortes yeld a swete iuce, and containe a  
purgative facultie, the effect whereof phisitions use to proue in  
the ministering of emollient Glysters, so that by the same vertus  
it draweth the superfluous and indigested matter from of the  
wine or drinke in those that be drunken. For this being left in  
the uppermost parte of the moisture is conuayed into the belly,  
the body wareþ cold, whiche being cold, the thinnest part of the  
moisture is conuayed into the bladder. Wherefore the body being  
rid of this double moisture, must needs be discharged of þ surfeit.

**2** **S**econdly, why doth Purclain take away the benumming,  
or

## of pleasaunt questions and Probleames.

brede of the teeth? The same Aristotle also in the second part, of his w<sup>o</sup>ke before named, saith that the slimines of Purcelain entring within the teeth, draweth forth the sharpnes, which is the cause of benumming, and likewise milke melting about the teeth, hath the same effect.

Thirdly, Why doe Leekes and Onions prosper best in drye ground, and worst in moist? It is also to be aunswere<sup>d</sup> by the same Author in the first part of the Probleames, that all such herbes are full of moisture, and when they be so planted, they become temperate by reason of the soile, and th<sup>e</sup>re best, and are lesse subject vnto putrification.

Fourthly, why doth old Garke, smell stronger then newe? Young Garlike containeth much moisture, which reppresseth the ranke sauour that groweth afterward in it whē it wareth old: for all fruities, the newer they be, the moister, and moze watrish they be, and contrariwise.

Fiftly, why dooth the vse of Hearbe grace procure stinking sweat? Looke in what thing is strongnes of sauour and sharpnes last, the same being mingled with superfluous moisture sendeth forth an euill smell, which is the cause that their v<sup>z</sup>ine dooth kinke which eat Garlike.

Sixtly, why doth Organ, cast into new wine, make it sweet? It taketh away that which is the cause of the hardnes, drawing the watrishnes and dreggines vnto it selfe. Like as if grapes bee layd long tyme a drying in the Sunne, it pulleth away the watrish moisture, the like wherof Organ being hoate and drye, worketh in wine.

### The 1. Chap. Of Fruites, conteining

#### 6. Questions.

Next vnto Hearbes, let vs adioyne some short infreacie of Fruites. First therefore, Why are those which vse to eate soft and sweet Figges, much hurt and pained in their teeth? Aristotle saith in the xix. part of his Probleames, that this cha-  
ceth by reason of the sliminesse of the figges which cleaueth vnto the teeth causing putrification, is thinges (which are excessive hoate) do likewise.

Aristotle

Secondly, Why do eating of Figges ingender Lice? Figges are very soone putrified and corrupted, and haue a peculiar p-

The third Booke, in Booke 3o

perill to drise out corrupt humours vnto the bffermost part of the skin. Whereof Lyce are ingendred. And therefore Auenca saith, that Figges do cause a good colour in the face, because they bring soorth the blood vnto the vppermost part of the skinne.

Thirdly, why do sweete Fruites sooner fill the belly, then do the sower? Sower things containe but little nutriment & much superfluitie, and we couet to eat most of sutch, and are not soon glutted with them. But sweet things are al nutriment, & we be soon filled with a smal quantity of the sy we can eate no more.

4. Fourthly, Why seemeth the wine bitter, which wee drinke after rotten fruities? Dutch Fruites be alwayes bitter, whereof some small partes remaining in the pores of the tongue & mingled with the drinke maketh it to seeme bitter.

5. Fiftly, why doth wine and other drinke seeme sweete after binding thinges? Binding thinges prepare the tungue and open the pores therof, that the sweetnesse may sooner enter.

And for this cause Dieres first boyle their clothes in bynding stiffe, the beiter to make them receive the colour.

Hippocrat.

6. Sixtly, why (saith Hippocrates) are Peares euill for them that are fasting? Isaac, in his secōd booke of Dietts speaketh of peares which men eate fasting without neede, and with an appetite even vnto satietie, especially if they be tart and binding, breeding the disease called Cholrica, a painfull and incurable disease, adding moreover, that they which be fasting will eat more then they which be ful, and Peares are holssomer after meate then befor, both for the strengthening the Stomacke, and the expulsive vertues of the lower parts. But the bynding Peares which are shiptick, are more subtile, temperate, and more nourishing.

The 13. Chap of Salt, containing 2. questions.

7. **A** **S** D nowe, to set downe a fewe wordes concerning Salt, what's the cause of the diuers effectes which be found in it?

According vnto Albertus opinion, Salt is made of water mixt with earth: For, as it appeareth in the fourth booke of the Meteors, euery thing which is dissolued by cold & moisture touching the matter therof is of the kynde of the earth, like as all y is melted by hot and dry, is of the nature of water as appeareth by all kindes of Metals. And Earth is turned into Salt, when it is clensed from the drosse in moisture and burning heate, and

Dietth

## of pleasant questions and Probleames.

dryeth congealing and hardnyng it, so that Salt is a certayne drynesse of the earth burned by an heate into a Watrish hardnes, whereby the tast thereof commeth nere unto bitternesse, which is engendred of heate working vpon an earthly dry substance. Then being of this nature, by heat it is hot and dry, and by reason of the bitternesse it killeth the belly wormes, and by drynesse it drinkeþ vp putrifying moisture, abolishing the same, and consequently prohibiting all stinking. Now, because it dryeth, and consumeth moisture and heate, it hindreth generatiō and fruitfulness of the ground, and because it hath a Sharpnesse of a burning heat, it sharþneth the things that are mingled with it. And because it hath a certayne bitter drynesse, the tast thereof is lothsome, and prouoketh thirst by reason of dryeth, and because of the Sharpnesse it dissolueth, & being mingled with other sauces maketh them pearce into the tungue, and so it hateth other tastes. Moreauer, Salt hath a certayne merueilous nature, which is to drawe forth the like vnto it selfe, out of another thing. For, if poudred fish or flesh which is very salt be layd to sooke in brine, which is newely made, it draweth the saltnesse out of it sooner then the fresh water doeth.

Lastly, why do salt crackle, when it is cast into the fire? According vnto the same doctrine in the fourth of the Meteors, salt is of substance earthy combust mingled with water, and therfore it crackleth when it is throwne into the fire?

But if you would know the cause why Salt preserveth flesh from corruption, read it before in the discourse of flesh.

### The 16. Chap. of Hony, containing 2. Question.

**A**mong many other we must not forget to say somewhat of Hony, and first to demand this question therein, which is the better new or olde Hony? The choice in Hony & Wine is quite contrarie, for the newest Hony, and oldest Wine is preferred according vnto Macrobius judgement. The cause hereof is this, for that the nature of Wine is moist and of Hony drye, as the p̄sone appeareth in the vse of Phisicke, for thinges which are to be moistned, must be somēted with wine: and such as are to be dried, must be clenched with hony. Thus in continuance of tyme there is some parte of them both consumed away, and the Wine wareþ stronger, and the Hony dryer.

Macrobius

## The Thirde Booke,

Secondly, If Hony be put into a Wine vessell, why doe the Lees rise vp vnto the top of the Hony, wheras whatsocuer els is put in, the Lees as the heauier substance alwaies kepeth the bottome? The dragges or Lees, as being the most earthly and heaviest parte of the substance, fall downe to the bottome, and yet are overcome by Honie: for Honie naturally (by reason of the weight therof) falleth downe to the bottome, and diueth vp the Lees, as lighter then it selfe.

### The 17. Chapter, of Oyle, conteining 3. Questions.

Now lastly, we come to the consideration of Oyle, wheres these questions are to be moued.

First, wherfor sleeteth Oyle in the top, wine in the middes, and Hony in the bottome? The better the Honie is, the heauier it is: and that which lieth in the bottome, is alwayes the best, and in Wine that is chieflie, which lyeth in the midle not troubled with the Lees, nor aboue corrupted by the ayer. For the Husbandmen of the Countrey, not contented only to couer their vessels abroade, hide them vp in the ground, and defend them from externall hurt, preserving them as much as is possible from ta<sup>king</sup> the ayer, wherewith they bee so manifly annoyed, that sometime the whole full vessels are almost corrupted. Wherefore the Wine which is in the middes of the vessel, bee<sup>ing</sup> farre<sup>2</sup> the furthest from the ayer and the Lees in the bottome, is best as farre<sup>2</sup> the furthest distant from two noysome Neighbours.

Secondly, why doth Oyle amend in goodnes, which is preserued in a vessel but halfe full? The ayer filleth vp the other wide place of the vessel, and dieth vp the superfluous moisture which aboundeth in the Oyle, whic<sup>h</sup> being taken away, it getteth a new sweetnes in the fast.

Thirdly, why doth Oyle congeale, but wine very seldom? Oyle, is a smother and thicker substance then wine is, and therfore more apt to congeale: but Wine is nothing so soft, and besides is much more liquid. And wheras vpon occasion hereof of it, may be replied: why vincer which is passing cold, doth not fr<sup>ee</sup>se, when other things do which are not so cold? Surely it may also

## of pleasant questions and Probleames.

also may be answered by the same reason, for that among all li-  
quours, it is the thinnest, sharpe also and eger, which is some  
hinderance, as it is evident if wee take the **Sea** for example,  
which by occasion of the bitternesse and saltnes thereof, is kept  
from congealing: And nowe also of purpose a little to digresse,  
what is the cause that Pepper and mustard beeing applyed vnto  
the out side of the skin, doo blister and inflame the place, but  
receiued into the stomacke they offend very little, or not at all:  
sharp splices and drugges doe exulcerate the vpper most part of  
the skinne, because they bee thereto applyed in their full vertue  
Without the mixture of any thing els with them: but being eaten  
downe into the stomach, their force is delayd by the moi-

ture of the belly, so that they be altered by the  
heat which is there, before that they  
be able to do any harme.

FINIS.

M.

The



## The Thirde Booke,

hinderace, as it is evident if we take the sea for example, which by occasion of the bitternesse and saltnes therof, is kept frō con-gealing: & now also of purpose a litle to digresse, what is y<sup>e</sup> cause that Pepper and mustard being applyed vnto the outside of the skin, do blister and inflame the place, but received into the sto-  
mack they offend very litle, or not at all: sharp splices & drugges do exulcerate the vpper most part of the skinne, because they bee thereto applied in their full vertue without the mixture of any thing els with them: but being eaten downe into the stomacke, their force is delayde by the moisture of the belly, so that they be altered by the heate which is there, before that they be able to do any harme.

## FINIS.

¶ The fourth Booke of Table Philosophie, which com-  
p̄iseth many merry honest Jesters, delectable deuyles, and  
pleasant purposes, to be vfed for delight and recreation, at  
the boord among Company.

## ¶ The Preface.

**I**N this fourth Booke we intend to set downe somewhat con-  
cerning honest mirth, and pleasaunt recreation in wordes, wherby men  
are refreshed, at the Table. For, as saith A R I S T O T E L E, in the fourth booke  
of his E T H I C K S: In this life, if at any time we haue the libertie to liue  
in rest and quietnesse, and to refresh our selues with any pastime, wee ought  
therein to frequent comely and curteous speach, & to behaue our selues gēt-  
ty, so that a mans wordes and deedes do tende vnto delight, disposing him-  
selfe to viter himselfe accordingly, and to beare the mery deedes & wordes  
of others. Vpon which place, A L B E R T V S, in his Commentarie saith: Eue-  
ry man that is giuen to studie hath neede of recreation that his wit bee not  
wholy ouerthrowne. For, whoso euermore applieth his studie, & bendeth his  
minde alwaies to practise or looke vpon something: doubtlesse his spirites  
shalbe resolued, and the animall power be destroied, and the proper functiōs  
of the partes surceasse: which parts being destitute, then is the force of study  
brought to ruine. In consideration wheroft those which are studious, & much  
troubled with affaires, haue neede of rest, wherin their spirites may be relea-  
sed, and their fenses resolued in some pleasure. For, like as in the common  
course of our life nature wanteth sleepe, so in studie and trauaile, rest is sem-  
blably needfull. But who so is a student<sup>r</sup>, or wearied with honest exercise, to  
such is none other then honest recreation acceptable: which plainly & confi-  
steth in such wordes and deedes as are not repugnaunt to vertue, but stirre vp  
the

of mery iestes, and delectable deuises.

the delyte of our affection. For looke howe bodylie weariness is cured by bodylie rest: so is tediousnes of the minde asswaged by pleasure of recreatiō, which is also a certaine resting of the minde. As it is read in a certainte Writer, that as there was a man of rype yeares, and much addited vnto contemplation, playing for his delight among childrē which he taught: there came one by, who beholding the same, mocked him to scorne. Then saide this goodman, why mockest thou: bend thy bowe, which thou hast in thy hand, and hee did so. Nay, bēd it more, quod he: I dare not said th'other for breakyng it. Euen so, quod he, it fareth with my minde: For vnlesse I should refresh it with some plaiē: it would faile me, & be quytē extinguished. And therefore, it is expedient to vse honest recreation, by meanes whereof to recreate a mans minde, as namely after godly studies, & painful trauailes. And among many it is a pretty kinde of solace & delight to vse wittie inuictiues and quippes one at another at the Table, so that the wit therin be exercised, not by biting: but by sharping one another. Or whether it were in pleasaunt questions or picked deuises, whereby the one prouoketh another to breake silence. Or els in pleasaunt tales or Hystories, wherewith the Hearers are delighted, and made mery.

## ¶ Of pleasaunt Quippes, and Tauntes, Chapter. i.

**A**ccording to the doctrine of Macrobius, in his *Macrobius.* fourth booke of *Saturnalia*, there be two kindes of quippes, or inuictiues: th'one a plaine raling or checking. Th'other a figuratiuely shadowed speach couered cleanly with mirth and emulity sounding one thing, & couertly meaning another, but not proceeding to expresse bitternes. The first kind is altogether to be banished the table. For, as the same Authour witteth, like as a little thrust doth downe him that standeth vpon a narrowe footing: so a small griefe being sprinkled and bathed with wine, will soone drue a man into madnesse. The other kinde which is couert, may also be sauced with sharpnesse. The like whereof is reported of Octavianus, who seemed to be a noble man of birth. Before whome when on a syne Cicero pronounced somewhat, I heard not what you saide, quod Octavianus. That is maruaile saide Cicero, since your eares were wout to be so wel boared, which he spake for this cause, for that

## The fourth Booke.

Octauianus was borne in Lybia, where the manner of the people was, to make hoales through their eares. This kynde of nipping, because it is next neighbour to rayling, ought amongst wyle men to be auoyded at the table.

But some there is, which hath in it lesse sharpnesse, as that which Cicero vsed against Gneus Seruilius, which was Consul but one day. In solemnes quod Cicero, Flamines were but for one day, and now the Consuls be so. And againe, when Fannius had beene Consul but a few dayes, then saide Cicero: there hapned a great wonder in Fannius yere, so; when hee was Consul, there was neither Winter, nor Sping, nor Sommer, nor Hauuest. And when Fannius demaunded of him, why he came not so see him whyle he was sicke in his Consulship: he amswered I would haue come, but the night came to fast vpon me. These and such other lyke may bee vsed, which touch certaine faultes and deformaties of the bodye, which ingender little or no græfe at all, as are the crookednesse, rysing vp, or slaineſſe of the nose.

Certayne nypes and gyrdes, do ſeme at the firſt appearance to haue ſome reproachefulnesſe or flaunder in them, and yet they doe not touche the Hearers, as this is. When Quintus Lucius ſayde vnto his freend which ſate by him, that his handes were colde: then ſaide his freende, that is great maruaile having brought them warme ſo lately out of the Province. Wherewith Quintus was much delighted, for that he was without all ſuſpicion of thēuerie: wheras contrarywile, if he had ſpoken it vnto one that had beene gaylte and preuie of his owne thēft, it would haue much troubled him. Or if a man ſhould ſay vnto one that lyueth very chalſtly, hee loueth a whore as well as you, it ſhould much delight him. Contrarywile, if you ſhould ſay vnto a Coward or timerous Person, thou art as hardie as euer was Achillas, or Hercules, or vnto ſome notorious naughtie perſon, I accounte the more vicious the euer was Aristides: theſe wordes do ſounde as a p̄aise, when as indeede they bee plaine diſcommendation. Also in the vſtering of a nyppe or inuective, it is well commended (if he which ſpeaketh) it be alſo of þ same condition: As if a poore man mocke at a poorer then himſelfe for pouerty, or one that is borne of base parentage, floute at another as meanly borne as himſelfe: as did one Tharsus, who from a

Gardener

of mery Iestes, and delectable deuises.

Gardener comming vnto some better calling, flouted at his old freend and acquaintance, whitch was blinde and of base parentage: but immediatly he added. And I also am borne of the same seede. There be mo: eouer some kinde of nyppes, whitch doe not onely not displease the hearers, but make them mery. The like whereof Diogenes cast forth against Aristenes his maister, saying: This man of a rich man, hath made me pore, & from a faire house, hath brought me to dwell in a Tub: For by these words he vttered better his sence and meaning, then if he had sayde, I thanke my maister that hath made me a Philosopher, & a man perfectly fraught withall vertue.

Of speaches conuenient for euery kinde of person. Chap. 2  
The assembling together of men for honest mirth and ban-  
keting, as it is commendable, so ought it not to be dumbe,  
and without words, as saith Macrobius. And who so is de-  
sirous to be a pleasant companion, and a prouoker vnto talke,  
& delectable deuises, must deuaund such questiōs as are easie to  
be resolved, & wherin he knoweth the partie to haue sonie skill  
and exerceſe. For every man is glad when he is prouoked to vt-  
ter his knowledge in that wherin he is skilfull, and would not  
willingly haue his cūning hyd wherin he hath trauailed, which  
is perhaps vnkowne vnto the residue, be it Diuinitie, Phisick,  
Aſtronomie, Law, or ſuch like. For herein he ſemeth to haue at-  
tained vnto ſome ende of his ſtudye, when he hath gotten ſit oc-  
casion to vtter þ which he hath read, without ſuſpicion of oſten-  
tacion, wherewith he can not be touched, when he ſpeaketh, not  
intruding himſelf, but being thereto required. Again, it is a great  
griefe, and a point of diſcourſe, to deuaund a queſtione of a man  
in ſome matter wherin he is ignorant, and that also in compa-  
nie: For, he is then either enforced to confeſſe his ignorance, or  
to anſwere vnauidedly, or to commit himſelfe to the hazard  
of a true or false euent. Such as haue trauailed farre by lande &  
ſea, are glad when they be asked of the ſituacion of farre Coun-  
tryes, or of the worcking of the wilde ſeas. Captaines & ſoul-  
diers do willingly blazon their owne valiant actes: yea, ſome-  
tyme without any motiō of arrogancie: and generally, euery man  
reioyſeth to diſcourse of his own daungers & troubles, by whitch he  
hath paſſed in his life. If thou canſt prouoke him often to talke,

## The fourth Booke,

Who hath ben many times fauourable entertained of great personages, or hath accomplished embassages with happy successe, or hath beene honorably entertained of the Prince: or whoso having bene beset by Pyrates, among the whole fleete of his fellowes, hath him selfe onely escaped awaie by his witte and valiencie. It will like some maner to declare if thou require him: the sodaine felicity of his frend, which he would not utter of his owne accord, and yet is loth to supprese it, for feare of suspition of envy. He that loueth hunting, is delighted to talke of hounds, Forestes, Chases, and the event of hunting. If there be any religious Person present, as Monk, or Fryar, give him leaue to glorie of his owne holynesse, howe he may deserue well of God, what is the commoditie of Ceremonies, and what rewards are promised vnto the devout fulfillers of the same: But if there bee euer an old man in the Company, you shal do him a great pleasure to aske him of such matters as are nothing to the purpose, for that age is much given to talke, as witnesseth Macrobius. All these and such like thinges may bee inuented to delight and procure the whole assembly to talking, and to fall vnto variable communication, of what calling so euer they be.

### ¶ Of apte pleasaunt wordes. Chap. 3.

**S**weete and pleasaunt wordes do cheere the feast no lesse then wine, as is the olde saying. For if this delightsome pronoration bee mingled with oportunitie, it perswadeth more then both any hearbe mingled with the wine, or whatsoeuer inchantment it be, no not the best iuyces which are brought out of India or Arabia, are of so gret effect. For this is the charme wherwith that faire Hélē of Greece, allured her amorous gheast, & turned him from sorrowe to ioy, euē the iopportunitie to utter her pleasant discourses. Whereby it is evident, that pleasant wordes & apte sayinges, not exceeding the boundes of honestie, doe much cheare the Table, and solace the Company. And now to speake of antiquitie, there be two very eloquent companiōs, saith Macrobius, to wit, Cicero & Plautus, excelling all other in delitefull conuersation, where he bringeth in certaine places out of Cicero, to the same purport, as this is, that on a tyme it hapned that Cicero supped at the house of Damasippus the philosopher, who setting a little wine of Falernum before him: said, vndrink yee of this

of mery iestes, and delectable deuises.

this wine which is for this yea<sup>r</sup> olde: surely, quoth Cicero, it beareth his age well. Likewise being desired to dinner by a friend of his (for commonly he denayd none that requested him in that behalfe) which was but simple and ordinary, when he was comming away and taking leaue, he rounded the maister of y<sup>e</sup> house in y<sup>e</sup> eare, saying: I knew not before that two were so familiar. And comming also on a syme vnto Pompeius howse, some that were there before, said that he came to late: Nay, not so said Cicero, for I see nothing prouided. Likewise seeing Lentulus his son in Laue, a man of smal stature, going with a long sworde by his side: who, quod Cicero hath tyed my sonne in laue to a sworde? The same beholding the coutersaite of his brother Quintus Cicero set forth very large, and in a great portraiture, and Quint<sup>us</sup> him selfe beeing a man but of a very small skantling: halfe my brother said he, is bigger then the whole. After the victory which Cæsar obtained, Cicero, being demaunded how he was so deceived in taking part: answered thus: his girtling deceipted me, iesting at the manner of Cæsar, who was w<sup>ll</sup>nt to let his gowne strangle downe after him, going somewhat wanonly and effeminate in apparell. In so much that Sylla for seeing what might haply issue, said on a time vnto Pompeius, take heed of that ungirted boy. Laberius passing by Cicero, and seeking a place to sit on: I would give you part of my place the quod Cicero, but that I sit in a narrow rowme, thereby both disdaining him, and iesting also at y<sup>e</sup> new Senate, the number wherof Cæsar had augmented beside right and order. Howbeit he caried it awaie not skotfree: for Laberius answered home againe, saying: It is maruaile that you sit so narrowly, which use to sit on two stoles at one time, thereby reproaching Ciceroes lightnesse. Therefore, for as much as these and such like iestes, do prouoke laughter and delyte, in th<sup>e</sup> that heare them: I haue purposed to fill this fourth parte with y<sup>e</sup> like, according to sundry estates of persons, drawing them forth of allowable autho<sup>r</sup>itics, and disposing them in a convenient order, and beginninge of sondes with the greatest Personages.

¶ Of Emperours, and their mery iestes. Chap. 4.

**M**Acrobius writeth, that Augustus the Emperour was deli- ned in iesting, hauing alwaies respect of his honour, and ho-

Macrobius.

## The fourth Booke,

And many maruaile moze at y iesles & quippes whiche he bare  
then those whiche he gaue. On a tyme whē he saw a grauer gra-  
vying a tombe for his ffather: Indēde quod Augustus, this is the  
true reverensing and viture of the ffathers sepulcher. When  
he heard that King Horode among the childre which were but  
two moneths old, whom he slew for Chistes sake, had also kil-  
led his own son, said, that he had rather be Herodes hogge then  
his Sonns. There came vnto Rome a certaine yong Gentle-  
man very like vnto Augustus, whome when the Empour had  
seen, he demaunded of him if his mother had sometime bēne at  
Rome or not? No quod the Gentleman, but my father hath been  
often. When Augustus had written certaine inuictives against  
Pillio: but I will hold my peace quod Pillio: for it is a shrelede  
matter to write against him that can banish me. Then one as  
hee was passing by, sayd, there goeth a tyrant: Augustus turned  
about, and aanswered: if I were one, thou wouldest not dare to  
say so. One night as he lay in a vllage in the Contrey, an Dule  
troubled him so with her crying, that hee could not sleepe. But  
when one of the souldieurs going forth had taken the Dule, hee  
commended his industrie, and conuauaded that he shold haue  
a thousand pence giue him for a reward. Which the Souldiour  
misliking of, sayd: hee had rather y she shold live, and so let her  
die. Who will not maruaile howe this saucie Souldiour could  
escape so well, hauing offended an Empour? Lucan the Poet  
reporteth, that when one that was inferiour vnto Iulius Cæsar  
ouerthwarted him in certaine matters, he aanswered him say-  
yng: No state whereto thou canst aspyre,

No make thee worthie Cæsars Yre.

Of a Necro  
mäcer that  
decluded a  
noble man.

There is a storie tould of a certaine Necromancer, who had  
a noble man to his Scholler, that promised him many great  
giffes and bountifull rewardes. Whome the maister meaning  
to trye what he woulde doc indēde, wrought so by his arts that  
he learned vnto himselfe that he was elected Empour. And ha-  
ving thus obtained much lande and lyuing as hee thought, his  
maister desired him to beflow some part therof vpon him. Whyp  
quoth his Scholler, I knewe the not. Then sayd the maister, I  
am he that hath gauen you al these riches, and now I will take  
them away again, and therwithall caused the vision to surcease,

and

of mery ieses, and delectable deuises.

and then hee founde himselfe to bee in case as hee was before.

Thus many men promise many goodly matters, which they never meane to perfourme. Frederick the Emperour lyng in siege before the Cittie of Millayn, determyned if he might take it, to slay man, woman, and childe. Then aunswered the Earle of Subandia, saying: that his Maestie had yet a greater conquest shē that in hād, which he must also obtaine: what is that, quod y Emperour? truly said the Earle, yet owne will and courage of minde. Which saying, the Emperour hauing wyl digested within hym selfe, altered his determination, and graunted them all their liues.

The deter-  
mination  
of Frede-  
ricke the  
Emperour.

¶ Of Kinges, and their sundry mery ieses. Chap. 5.

The noble Seneca, in his booke which he wrote of anger, sheweth that king Antiochus, hearing certaine of his subiects euill reporting of him, and rayling against him in a place where there was nothing but a curtaine drawn betwene them that spake, and him that hearde, hee gently reprooued their follie, as it had bēne some other man, saying vnto them: departe from hence least, the King heare you.

Valerius, in the seuenth booke & third Chapter, writeth, that king Alexander being warned by an Oracle, that whom soever he met when he walked forth of the Gate, he should commaund him to bee slaine: seeing a dryuer of Asses, coniuing a farre of, willed immediatly that he should be killed. Then the poore Assedryuer asking the cause why he should bee put to death, not ha-  
ving offended: they aunswered, that it was the commaundement of the Oracle. Then quoth the Assedryuer, If it be so, O king, then hath this lot fallen vpon another, and not on mee, for the Ass which I draue before me, met with you first. The kinge beeing delighted with this subtill aunsware, and seeing how he was reuoked from his errore, saued the man, and commanded the Ass to be slaine. When the people of Athens would haue yelded diuine honors vnto Alexander, beware quod Demades, that whiles yee keepe Heauen, ye loose not the Earth. A certaine poore varlet meeting with Phillip the King, desired him to geue him somewhat so, that he was of his kinred. Which waye sayd the king? Marry quod y varlet, by our great Grandfater Adam: Thou sayest true quod the king, and commaunded that his men

How king  
Alexander  
would kill  
the Assed-  
dryuer.

Of the var-  
let that told  
king Phillip  
lip that hee  
was his  
kinsman.

## The fourth Booke

Another  
pleasant iest  
of king An-  
tiochus.

Of a priest  
that tooke a  
capon from  
King Phil-  
lips table,  
& howe the  
king espied  
him.

should geue him a peny: which whē the varlet disdained at, saying, that it was no princely reward: the king answered, that if he shold geue so much vnto euery one, that is as nære of kin vnto him (as he) he shold leaue nothing for himself. King Anthiochus shewing his mighty & excellētly furnished armie vnto Hannibal, asked him if he thought not y it was sufficiēt for the Romanes? Yes surely quod he, vntesse they be to covetous: he pleasantly iesting at the kings saying, who asked him, touching the nūber & strength of his army, & he answered of the spoile. Phillip king of Fraunce, having certain poore priests with him at his table at dinner, perceiued one that late farthest of at y bōdes end conueying an whole Capon into his pocket. Whē dinner was ended, y King called him aside, & enquired of him secretly what he studied: who answered, Divinity: why said the king, it is not written in Scriptures, that you should not be carefull for meat against the morrowe: yea sayd the Priest, and therefore because I would put away all carefullnesse, I haue done this thing.

Of Princes, and their mery iestes. Chap. 6.

Of a gentle  
man that  
kist the  
Kinges  
daughter in  
the open  
streete.

how dioni-  
sius called  
himselfe a  
Robber.

How King  
Dioniosius  
stole a gol-  
den coate.

In the second booke, and second Chapter of the before alleaged Author Valerius, there is set downe an Historie of a young Gentleman, who burning in the loue of Philistratus daughter, which was Prince and Tyrant of Athens, and meeting with her by chaunce, kist her openly in the streeete. For which fact, his wife the queene dealt earnestly with him, to cause the yong Gentleman to be put to death. To whome he aunswere, if wee kil them that loue vs, what shall we do vnto them that hate vs? Frontinus in the 4. booke of his Stratagemes, saith, that it behoveth a Prince to be sage & auncient in behaviour, meaning, that he ought to followe graue and moderate counsell. Againe, Valerius in the first booke & third Chap. wrifeth, that when Dioniosius Prince of Syracuse, having sacked the temple of Proserpina at Locris, passed the seas with a mery winde and a prosperous course: he laughed vnto his frends, saying: see what an happie iourney the immortall Gods haue geuen to a theefe, and a stealer of holy things. The same king taking from the Image of Jupiter, a golden coate of a great weight, & putting him on another of cloth, said, that y goldē coate was to heauie for sommer, and too cold for winter: and the wollen indifferent for both the seasons.

of mery iestes and delectable deuises.

seasons. Likewise, hee tooke awaie the golden platters, and crownes whiche the Images held forth in their handes, saying, that it was a folly to refuse their gifte which they offer vs, of whome we require all kinde of god things. S. Augusten in his Worke de Ciuitate Dei, wryteth of Fabius the Destroyer of the Cittie of Tarentum, that whē his secretarie demaunded of him what shold be done with the Images and pictures of the gods, whiche were many, and armed as though they were goyng to the warres, declaring his incontinencie, he spake gestingly, saying: let vs leaue vnto the Tarentines their angrie gods.

How Dionisius tooke the golden crownes from the Images,

Of Earles, and their mery iestes. Chap. 7.

In bookes of Histories I finde it written, that when certayne Iewes came vnto y Earle of Subandia, desiring him that they might dwell within his dominions, he forbid them, saying: that they had not yet made peace, concerning y uniusl death of their Lord, & therfore how durst they be so bould, as to come into his land? A certayne religious man, required of the Earle of Bellimount for Gods sake, to geue some tymber out of his forest to warde the making of seates in his Church. Then said a Knight that was present: My Lorde will consider of the matter. Nay quod the Earle, God forbid that I should take any deliberance on this matter, since he asketh for Gods sake, of whome I haue received all that I haue, and therfore let him take whatsoeuer he nedeth for the seruice of God.

How the Earle Subādia answered the Iewes.

A certayne Souldour desired an Earle (his Lorde and master) to aid and helpe him to bring vp his daughters, whiche were tenue in number. Which request one of the Earles servantes, a churliche fellowe and very ritch, hearing, excused his Lord, and said, that he had not wherewithall. Yes said the Earle, I haue thee, and I geue thee vnto him, and thou shalt geue him an hundred pound to redeme thy libertie, and so he did. When y Earle of Bellimount was hardly besieged in a Castle by the Infidels, and determined to go forth with a few, and to fight for the faith of Christ against an infinite multitude: one of his souldiers said that it was daungerous for a fewe to encounter with so great an host: then quod the Earle, I woulde to God that as many as beleue not in God, were here with them, and so by reason of his strong faith, he obtained ouer them a gloriouse victorie.

How the Earle Bellimount answere the priest that begged timber.

How a soldier got a hundred poundes of a churle.

How the Earle Bellimount ouercame the infidels that besieged him.

The fourth Booke.  
Of Knights, or Souldiers, and their mery  
ies. Chapter.8

**N**ow must we give to vnderstande, that whatsoeuer is here  
writte of knyghts, is likewise to be applied vnto the name  
of Souldiours, for that the Latin word, Miles, is indifferēt  
to them both, so that what so is sayd of one, may be applyed to þ  
other. But to come to the matter, I finde it writte in histories,  
that there was a certayne noble knyght, which gloriéd that hee  
was of kinne vnto nine kings, wherof haüing named sire, hee  
could not reuise the other thre. Then a Jester standing by sayd  
vnto him. Sir, I knowe well the other thre: O, well said frend  
(quod the knyght) I pray thee tell me which they be? Marry qued  
the Jester, the thre kings of Collein. A knyght which made  
a feast, would haue the priest to washe first: you do well said the  
priest, to make vs wash first, and sit downe last: Yea, answered  
the knyght, me thinkes we do best, for of all other you ought to  
be first cleane, and last drunke. A certayne knyght which was  
ryding to a tourneyment, chaunced to mee with a priest by the  
way: and returning from the tourneyment, brought home a broke  
legge with him. And perceiuing that the priest came not to see  
him, demaunded the cause of him: who answered, I was asrayd  
that you had beene angrie with me, because I mett with you be-  
fore you broke your legge: for it was counted ill lucke to mee-  
te with a priest, if a man were going forth to warre, or to tour-  
neyment. Nay, said the knyght, it was good lucke for me, for if I had  
not mett with you, perhaps I had broken my necke. Two  
knyghtes fought a combat for life which shold slay the other, &  
when the one had overthowen the other, the conquerour stan-  
ding vpon him, sayd vnto those that stood by, some body take pi-  
tie vpon him. And when he had often called vnto them, and no  
man would entreate for his life: then quod this gentle knyght,  
I my self will take compassion vpon him. so he lef him rise, and  
they shooke handes, and departed both together ouer the seas.  
There was a knyght which mett with the Prior of his Parish,  
comming home very drunke from the Chapter which was held  
in the Abbey wherof he was, of whome he asked what newes?  
The drunken Prior aunswere, a vengeance on this Abbey, for  
they were wont to haue tweleue dishes of meat at a dinner, and  
this

Of a knight  
that ride  
thas he was  
king to  
nine Kings

Of a knight  
that made  
the priest to  
wash afore

of a knight  
that said, it  
was good  
lucke to  
meete a  
priest in a  
morning.

Of the two  
knyghtes  
that fought  
a combate.

of a knight  
that asked a  
dronken  
Prior what  
newes in  
the Abbey.

of mery iestes, and delectable deuises.

his day they had but eleuen. Then aunswered the knight, If I had but two dishes of meate in my house, they would suffise me, and thou wretch as thou art, cast not be contented with eleuen? surely I will give the the twelfth, and therewithall hee therew<sup>e</sup> him down in the durt. There was a knight which desired much to heare his wiues confession, which she denied him, because he hadde on neither Surplice nor Stoale. And when he had gotten them, and put them on, and disguised himselfe, he called her, and she confessed her self unto him, saying, that when she was yong, she loued a young Gentleman, and afterward a Squire, & then a Knight, and next a Fole, and lastly a priest. Then the Knight hearing that, in a rage cast of the surplice and y Stoale, & asked her angrily, if that Priest were nowe living, and she sayd yea, requesting him that hee would reveile it to no man. And after thre daies, when he had sufficiently hit on the bridle, and vered himselfe, she came unto him and sayde: Deare husband, understand, that that which I sayd unto you in my confession, I spake it for the nonce, and I could you the trueth: for first whē I was married unto you, you were a yong Gentleman, and afterward a Squire, the were you dubbed a knight, and after that, you became a fole, because you coueted to understand such matters of your faithfully Lady: and now lastly, you are bosome a Priest, for you haue heard my confession. Frontinus in his first booke, writeth, that when Scipio landed in Africa, comming soorth of the ship, he fell downe to the ground, & because his Souldiours should not be asraide: Hearre ye, my Souldiours said he, I haue now taken all Africa.

Of Squiers and armour bearers, and their mery iestes, Chap. 9.

**Q**uintus Curtius, in his historie of Alexander the great, wri- Quintus Curtius.  
teth, that when Alexander fought with Darius, there was

a Persian who putting on the armour of a Macedoniam soldier, came behinde Alexander, and strake him on the head, but his helmet was so hard, that the stroke glaunced awaie, and did him no harme. Then being apprehended, and brought before the king, and demaūded why he had done so: he answered, that Darius and he had couenanted, that if hee could kill Alexander, hee should then marie his daughter, and haue part of his kingdome. Then Alexander liking well of the couenant, and praysing his

Of a Knight  
that desired  
to heare his  
wiues con-  
fession.

## The fourth booke,

aduenture suffered him to depart, safe to his company. A certaine  
Squire offered himselfe unto a knight to serue him, saying, that  
hee was very sturdie, and bould. On a time seeing raine, lying  
vpon the kings head, he would haue beaten it of, and as he was  
so doing, þ King boughed with his mouth, to make him a fraide.

Of a Squire  
that gaue  
the King a  
boxe on the  
ear.

Of two  
Squires,  
that were  
sworne  
fellowes.

Of a Squire  
that got ab-  
solution for  
killing of  
two priests.

Of a Phisi-  
tion that  
cured the  
fisher mans  
eye.

Of a Phisi-  
tion that  
said, his pa-  
tient had  
eaten an  
asse.

Then he immediatly lifted vp his hand, and gaue him a boore on  
th'ear, that he cast him to the ground, saying: Wilt thou eate me  
vp? But when the other Servants would haue apprehended him,  
the king bid the, let him alone, saying: I tooke him into my ser-  
vice because he promised me that he was bould. Two Squires  
were sworne fellowes, cōcerning al their gaines & pray, wherof  
one went into tourneament, & gained much, the other went not,  
but required his part. Then sayd he, It is true indeede that we  
be fellowes, but if thou wilt haue parte of the gaines, thou shalt  
also beare part of þ stripes, and therwithall gaue him as many  
strokes, as he (himself) had receiued. Ther was a Squire which  
sue a priest þ forcibly kept his wife from him, & going to Rome  
got absolution for killing of twaine, and whē he came home, he  
sue another whom he hated, supposing þ he was sufficiētly ab-  
solved. Of Phisitions & their mery iestes. Chap. 10.

**S**ometyme there was a fisherman, in whose eye by chaunce  
ther fell the skale of a fish, so that he could not see. And going  
vnto a Phisition for helpe, carried him many tymes a dishe  
of good fish, who for hope of such a continuall commoditie, defer-  
red the cure. On a tyme, hee came to the Phisitions Sonne,  
who in his fathers absence dressed his sore eye, and healed it.  
Then the Sonne gloriéd to his Father that he had cured the fi-  
sherman. But the father said vnto his son, now therfore eate the  
fishes which he hath brought, for thou arte like to haue no more  
of him. A certaine Phisition having instructed his Sonne to dis-  
cern by the vrine, what meate the patient had eaten: marke di-  
ligently also (quoth he) if thou canst see any parings of apples or  
such like about the bed, and then mayst thou iudge that hee hath  
eaten some such thing. Afterward, it chaunced, that when this  
scholler went to see his patient: and looking about the chamber,  
saw the saddle of an asse, & not seeing the asse there likewise, indi-  
ged that the sick man had eaten the asse, which they (that stode  
by) telling his Master, sayd, that hee was an asse which iudged

of mery iestes, and delectable deuises.

of the sickmans disease by an asses saddle. And old W<sup>m</sup>oman, ha-  
ving almost lost her sight, feede a Phisicō to come and dresse her  
eyes euery daye, who as oft as hee came, stole some piece of the  
housshould stuffe away with him, vntill all the house was emp-  
tie. But when she recovered her sight, seing all her godes gone,  
was therat much amazed, and would not pay the Phisition his  
duetie. Then he conuinced her before a iudge, to whome she cō-  
plained that shee was not yet fully cured, but rather saue lesse  
then she did before. For said she, before, I could see good store of  
housshould stuffe in my house, and nowe I can see nothing.

Of the Ph-  
isition that  
cured the  
old Wo-  
mans eye.

A certaine honest matrone fallen into pouerty, asked an almes  
of a Bishop, which rebuked her, saying: That shee should seeke  
some means to get her living, and take paines, and be ashamed  
to begge. Wh<sup>y</sup>, what should I do Sir, quod the woman? Mar<sup>y</sup>  
said the Bishop, go & practise phisicke. My Lord, quod the wo-  
man, how should I do so, for I haue no skill in it? Then sayde  
the Wyshop, when thou commest vnto a sicke bode<sup>ye</sup>, thou must  
ooke round about, and see what lyeth about the bed, and say that  
hee hath eaten to much of that: which preceptes shee diligently  
obserued, and became very famous through out the whole con-  
try. Long time after it fortuned, that this Bishop fell sicke by  
an impostumation in his throate, and this cunning womā Phis-  
icō was brought vnto him, who espying store of cushins about  
his bed, sayd vnto him: My Lor<sup>d</sup>e, your Lordship hath eaten to  
many cushins, and that is the cause of your sicknesse. Wh<sup>y</sup> the  
Bishop hearing, fell into a great laughter, by reason wherof hee  
strained his throte, so that he brake the impostumation, and the  
matter voyded forth of his mouth, and he recovered. And when  
hee was whole, he called for this, the Phisition, and asked of her  
of whame she learned her phisicke? who answered, of a certaine  
reuerent father, a Bishop. And I am he, then quoth the Bishop,  
& by mine authoritie, thou shalt cōtinue they practise in y same.

Of an old  
woman cō-  
pelled  
through  
pouertie to  
practise  
phisicke.

Of Aduocates, and Lawiers, & their mery iestes. Chap. II.

A Certaine Aduocate, being discharged from his functiō, rode  
vpon the way in the Winter, and because his Hōsse was  
weaker, thē that wheron he was wont to ride before time,  
he fell in y myre, which whē the men of the contrey beheld, they  
came together and drew him out, and he thanked them, saying:

Of the Ad-  
uocate that  
fell in the  
mire with  
his horse. }

## The fourth Booke,

If I were still an Aduocate, I wold make you amends. Then said one of the husbandmen, are you not then an aduocate styll?

Of a Lawier  
that tooke  
away a pore  
mans cowe.  
No saide he: then quod the other, thou shalt surely lye stil in the nyre, and therewe him in there againe where he lay before. A Lawier had taken away a Cow from a pore man of the Coun-

try, who complayned therof vnto the king. Then quod the king, I wil heare what he will say to the matter. Say my Lord sayd the pore man, if you heare hym speake, then haue I surely lost my Cow indeede.

Of the Ad-  
uocate that  
was set to  
keep sheep.  
An aduocate entred into the Cisterian or-  
der, and was set to keepe sheepe. On a tyme when great trouble  
arose in the Abbey, there was none found that could giue any  
good counsell, but he only. At the length, being called and requird  
wherfore he midled not with the Monasterie matters, answe-

red: D brethren, God geueth abroad in the world, and the Abbot  
in the order of religion.

of a Lawier  
that was put  
in trust  
with an  
Earles wifc.  
A certayne Earle going forth on pilgrimage, put his lawier  
in trust with his wyfe, whyle he shold be absent: When the  
Earle was departed, the Lawyer began earnestly to sollicite  
her to consent to his incontinent lust: wherunto, because she  
would not agree, he withdrew from her, her meat and apparell,  
& other necessaries appertaining vnto her necessarie furniture.

At length fearing lest she shold be sterued, and that the people  
would thinke that it came through some euill desart of hers,  
graunted to consent vnto him, and sent her handmaid to bed vn-  
to him in her stede. And when he had taken his pleasure of her  
he cut her finger, whiche the Lady hearing, tyed a linnen cloath  
about her owne finger. Now, when the Earle was returned,  
and this bawdy Lawyer thought so haue shamed the Lady be-  
fore her Lord, she disproued his trecherie, & proued him a Lyer,  
saying: Loke whose finger is cut, & she it is that lay with you:

Of the cliēt  
that bid his  
Lawier  
speak oxe.  
and there withall she plucked away the cloth, and shewed her  
finger that was whole. A certayne Lawyer had taken fees of  
both parties, in a controuersie: of one, a Cowe, of the other, an  
Oxe. Nowe when he shold pleade for him, that had giuen him  
the Oxe, he was dumbe, and could not speake. Then sayde the  
Client, Speake Oxe, and he aunswere, the Cowe wyl not

Of the con-  
tric mā that  
suffer me.  
A man of the countrey desired an Aduocate to teach  
him the best wordes belongyng to an Aduocate, & he wold geue  
him

of mery iestes and delectable deuises.

him a certayne number of Goslinges for a reward. Then sayd asked his the Aduocate, whatsoeuer is asked of thee in iudgement, denye Lawier a it, and require a longer time to aunswere, although thou know monethes it well already. Now, when the Aduocate sent his Seruauuts respite to for the Goselings, the Countreyman denied them, saying, that pay him his he owed him none. But at length confessing the debte, he requi- Goselings. red a longer terme to pay him, which was an whole yere after. A certayne Lawier which obtained the vpper hande in all cau- Of a lawier ses, became a Monke, and being made solicitour for the Abbey, which be- all matters went against him. And when the Abbot was much came a Munke. displeased therewith, he sayd vnto him, my Lord be not angry, Of an Aduo for now I dare not lye & face, as I haue done before, a therfore cate that loose all matters that are committed vnto me. And Aduocate would hear being very sick, his frāndes that were about him thought it judgement, expedient for him to receive the Communiō ere he died. Then before hee sayd he, I will heare iudgement whether it were best for me to would re- do so or not. Then sayd his frāndes, we iudge it best. But I ceiue the appeale from your sentence (quod he) for you are not my iudges communiō. and so dyed. And an old verse there is written of Lawiers ma- ny a yere agoe :

I haue heard some which made their mone,  
That Lawyers frendly are to none,  
But whether that be true or no:  
It is not lawfull to say so.

### Of Marchaunt, Byers and Sellers. Chap. 12

A proper iest of a certen Marchaunt that would never come Of a Mar- to Church, nor heare Sermons, and being moued often- chant that tymes by his wife thereto, sayd always vnto her, go thou did not for vs both. On a night he dreameſ y he was called into iudge- loue to go ment, and ſeeing his wife with many other holly folkes entring to Church, in at the doore of the celeſtiall ioy, and hee likewise would haue gone in with them: the porter put him backe, and sayd, ſhe ſhall go in for you both. Thus he tareing without, awaked with ſo- Of a Mar- rowe and greefe, and afterward leade a Godlyer life. chant that wrought a

A certayne Marchaunt having occaſion to traile beyonde flight to the ſea, who had a faire woman to his wife, which he had ſome- try his wy- what in ielouſe: At his hōme coming, demanded of his wife, ues fasilid.

## The fourth Booke,

betwene iest and good earnest, how oft she had made him cocke  
old since he wcnt: who answered, that she had not done it at all:  
Wel (quod he) I shal know it on sunday, when I come at church.  
How can you (quod she:) mary sayd he loke how oft you did it:  
so many hornes will appeare on my head at church: Well then  
(quod she) trye it a gods name. This Marchaunt, in the meane  
lime got a companie of shēpes hornes, & founde the meanes to  
make them sticke in the haire of his head: and when sondaye  
came, his wife and he went to Church together, and comming  
to church, either of them went to their owne Pew. And as soone  
as the Marchant had sayd his prayers, hee tooke preuily one of  
the shēpes hornes and stucke it on his head, and by and by, his  
wife spied it, but she sayd nothing: within a litle while after he  
preuily stuck on another, and his wife spied it, and yet said no-  
thing: the Marchaunt within a while stuck on the third horne.  
At last, the wife perceiued the hornes to grow vp so fast, stopt to  
her Husband and rownded him in the eare, and desired him for  
the passiō of God, to get him out of the church quickly: for, sure-  
ly sayd shee, if you tary here any while, you will have a hundred  
hornes on your head. So by that meanes, he tryed his wife fal-  
shed, although not greatly to his contentment.

Of a Mar-  
chant that  
was decei-  
ued of a  
casket full  
of golde.

A Marchaunt comming to Paris, deliuered a casket full of  
Gold and siluer to a certaine rich Citizen to keepe, who was god-  
father to Phillip the French King. And when the Marchant  
came to require his money, the Citizen denied it him, and said  
that he never saw him before. Then the Marchant complained  
vnto the King, wherat he being greatly astonied, caused þ mar-  
chant to hide himselfe secretly in his Chamber, and caused the  
Citizen to be sent for, whome courteously intertained, and com-  
muned with him of many familiar matters. And seeing a ring  
vpon his finger, which he had often tymes offered to giue him:  
god godfather (quoth the King) haue you yet your ring? yea my  
Lord, quoth the Citizen, and I haue often desired your grace to  
take it at my hande, and now againe I desire you to accept it.  
Then the King received the ring, and sent immediatly secretly  
vnto the Citizens wife, that by the same token, she should sende  
vnto her husbande the casket of gold and siluer. In the meane  
while he enquired of þ Citizen, touching the same casket, which  
he

of mery iesles, and delectable deuises.

he vitterly denied that he had it, vntill the Messenger returned, and the king brought it forth before his face, and for the fact expulsed him out of the Realme. One y had bought an horse, whē he had payd his monie, demaunded of the seller if he were good? yea(quod the seller): Whyn doest thou sell him then(quod the byer,) because I am but a poore man, quod the seller, and he wil eat to much. What other euill conditions moxe(hath he) sayde the Byer: none answered the seller, sauing that hee will not clime trees. But whē he had bought the horse, and brought him home, he bit euery body. The said his maister, he that sould him, to me sayd true, for he eates to much indede. And another time riding forth vpon him, when he came to a wooden bridge, hee would not go ouer. Which when some saw that, where with him whē he bought the horse, he tould you true(said thei) for he wil clime no trees. There was a certaine good workeman, which gained much, and yet was alwayes poore. And comming on a time to confession, the Priest perceiued that hee was geuen much to drincking, and therfore enioyned him penance, that he should not drinke aboue a certen measure of wins at a mcale: whereunto he consented, valesse he sould o; bought some thing that day. On a day being at dinner with his wife, he dranke vp his measure of wine, and was yet a thirst. Then, his wife knowing of the penance that was enioyned him: Husband sayd she, followe my counsell, I will sell you a cowe, and then you may drinke more by couenant, & you shall sell her to my againe, & by this meanes he deceived himselfe, and could never be rich. One bought an horse, & demaunded of the seller what faute he had: None(quod he) but that, if y you trauaile him in company, he will not stand with his fellowes. The byer liking well of that, and imputing it vnto courage and stomacke, sayd, that her liked him never a whit the worse for that. But when he provéd him, hee founde him a lame, dul, and tyred iade, & could never reach to his bayte with his company, but alwayes was faine to tary behinde.

Divers pleasaunt histories, and pithy examples  
of Vsurers. Chap. 15.

A Preacher which in a Sermon had declared the vile wickednes, and abomination of Vsurers, pronouncing absolution after the Sermon vnto all sorts of people, according to the

Of one that  
bought an  
horse.

Of a drunk-  
ard that was  
inioyned to  
penance to  
drinke al-  
way by mea-  
sure.

Of one that  
bought a  
horse that  
would not  
stand by his  
fellowes.

## The fourth Booke

Of certen-  
surers that  
would not  
stand vp for  
the Priestes  
blessings.

manner that then was, willed that every sorte of them should stand vp to haue his Benediction, when he named them, according to their vocation. And first (sayd he) arise all, you that bee Carpenters, which they did, and when he had blessed them, he bid them sit downe again. Next arise Clothiers, and after them Shoemakers and so of the residue. Now sayd he last of all, let the Usurers stande vp to bee blessed, and when none stode vp, although there were many present. God Lorde (quoth he) how will they appeare before God in the day of Judgement, to receiue eternall damnation, which dare not stand vp before men to receive blessing?

Of the Usu-  
rer that  
wilde to haue  
a bagge of  
mony  
with him.

A certaine Usurer very ritch and couetous, dwelling in the Cittie of Mentz, being sick, and perceiving that he should dye, willed that a bag (which he had full of Monie) should be buried with him in his graue, for to sure perfourmance whereof, hee caused his frends to sweare vnto him by an othe. When he was dead and buried, and afterward some came vreuly in the night to his graue, to take away the Monie, they saw there the Deuill sitting with a great spone of Iron burning hote, feeding him with the Monie flaming, in at his mouth bright with fire.

Of the Usu-  
rer that co-  
fessed to  
haue sinned  
three ma-  
ner of waies

A certain Usurer which was sick, confessed himselfe to a priest, saying, that he had but three sinnes wherof he was guilty, to wit, Usury, Lechery, and Gluttony. To whom the Priest said, that he could absolue him of twaine of them, but of the third, that is to say, Usury, he could not absolue him; unlesse hee would make restitution. Then said the Usurer, do the Scriptures, and learned men say so? Yea quoth the Priest. But I will see whether they say true or not, sayde the Usurer, for yet I will not make restitution, and therfore in Gods name, you may depart.

Of the Usu-  
rer that was  
buried un-  
der the Gal-  
lowes.

An Usurer which was sundry times moued to make restitution, notwithstanding could not be thereto perswaded: But falling sicke, and wareth weake to the death, he sent for a priest, and desired to haue the Rites of the Church. The Priest denied him, unlesse he would restore the goods ill gotten, which the Usurer refused to do. When the Priest was departed, hee ware weaker and weaker, and was euuen at the point of Death, and the Priest was sent for in all hast, to commende his soule vnto God, but hee could not be founde. Then (quoth the Usurer) I my selfe

of mery iestes, and delectable deuises.

selfe commende my Soule vnto all the Divells of Hell, and so  
died. But when he was dead, his frenedes besought the Priest  
that he would burie the body in the Holly processio path, which  
he denyed to do. Now the Priest had an Asse which serued him  
for none other purpose, but to carrie his bookes to the Churche,  
and knewe none other waye but that. Wherfore the Usurers  
frendes, desired the priest to shew them so muche courtesye, as to  
let them lay the Corse vpon the Asses backe, and looke whether  
soone he carried it, there to bury it, supposing that he would go  
directly to the Church, or home to the Priestes house, because he  
knewe none other way. The Priest was contented, and the body  
was layd vpon the Asses backe, and hee went forwarde, neuer  
turning to the right hande, nor to the lft, vntill hee came vnto  
the Gallowes, and cast him downe there vnder the gallowes,  
and there was buried among his fathers.

Certaine mery iestes of rude Husbandmen  
of the Countrey. Chap. 14.

**V**V. Den King Liberius, of whome Macrobius writeth in  
the third booke of the Saturnalia, was lately aduanced  
from the plow taile vnto great riches, he called certain  
Philosophers vnto his Table, and mocking at their often con-  
trouersies and quiddities in Philosophie, desired the to resolute  
him certaine questions. Namely, why of white and blacke beanes  
ground together, there riseth Meale of one color? Ulberat Ari-  
cides disdaining: then aunswere thou me this question sayde hee,  
why is a man whip with a Lash made of white & blacke thonges,  
the stripes looke all alike which they make.

A young delicate Cocknie of the Cittie was married vnto a  
rich Fermour of the Countrey. And alwaies against hee should  
come home to dinner or supper from his worke, shee prepared  
him soone fine little daintie dish in a porzenger, wherwith he was  
much discontented. And once shee dressed him a capon for his  
supper, wherat he was much more offended then before. This  
perty parnel seeing that she could not please him, wete and com-  
plained to her mother of the matter, who asked of her what shee  
gave him to eate: who aunswere, this, and that, and recited  
as before is written. Then sayde her Mother, thou art much  
deceiue

## The fourth Booke.

deceived, but hence forwarde set before him a great bowle full of Beanes and Peason, with browne Bread, for he is a labou-ring man, and must be grossely fead. Now, when the daughter had followed her mothers aduise, he laughed & was merry, and said that he laughed at the Capon which she dressed for him the day before, but true it is, that he reioysed, because his belly was full. There was a woman which could never make bread that would please her husband. On a time stripping her selfe naked, and washing her selfe cleane all her body ouer: shc made dough & mowlded it vpon a stole, and whē she was wearie, she forgot herselfe, and sat downe vpon the stole, and the dough cleaved to her Buttuckles. Anon she arose, and sought for it, and her husband asked her what shc looked for, & she sayd for the lofe which I haue made for thine owne foot. Mary quoth he, it sticketh to thy buttocks, and then the cleanly huswife remembred herself.

Of the woman that blessed her husbands eye, &c.

An honest strong womā of the contrie, when her husband came home from worke out of the feldes, hauing one of his eyes so greeuously hurt, that hee could not see with it: she would needes blesse her husbandes other eye, that it might not bee infected by that which was sore. And so, while both his eyes were stopped, her swēt heart, whom she had bid vp in a corner, slipt out of the dores, the husband not seeing him.

### Of mery iesles of the Iewes. Chap. 13.

Of a Iewe that fell in a ditch on the sabbath day.

**A**Certaine Iewe fell in a ditch vpon a Saterdaye, which is the Jewish Sabbath, at what time there came a Christian by, and would haue holpen him forth, but hee would not, saying, that he must not violate the Sabbath day. The next day the Christian passed by again, and the Iew called vnto him, desiring him to helpe him forth. But he answered, this day is son-

Of a fellow day, and now I may not breake my Sabbath, and so y wretch that stole a remained there. A good fellowe in Merseborow, in an euening widower, stole away a pōe widowes Cow, and brought her in the night vnto a Iewe, to whome he pawned her for five shillinges, and the same night, he stole her awaie again from that Iewe, and pawned her vnto another Iewe for so much monie: and againe the same night, he stole her from him and pawned her vnto the third Iewe for the like somme. Then deuysing with himselfe to the widow we might come by her Cowe againe, he stole her like,

of mery Iestes, and delectable dcvises.

likewise from the third Jew, and brought her home in the morning betimes by the hornes. And meting with the widowes maid, that was going to the brouke to wash clothes, he chide her, saying, that if he had not beeene, the cowe had beeene lost for euer. Thus the knave serued his owne necessity for monie, deceiuued the grady Jewes, and restored the Widowe her cowe.

Of mery iestes of Theeues. Chap. 16.

**A** Theef wandering in the Woods, by chance met with a priest,

and sayd vnto him, that he would fain be shreuen. For, said he, there passed to day a Priest by this way, and I tooke his horse from him, and therfore I pray you, inioyne mee penance. Then quod the Priest, geue me ffeue shillinges to say masse for thine offence, and the theef told him out ten shillinges into his hand, saying, take here ffeue shillings for the priests horse, which I tooke away this day, and because you make so god a market, I geue you ffeue more for the Horsse wheron you ride, and so hee tooke away his horse also. There was a Theef which had stollen a poore mans goose, who plained thereof vnto the Priest of the Parish, desiring him to speake to the people therof, out of y pulpit the next Sonday. When sonday was come, and the Priest in the pulpit, he bid all the poeple sit downe: and when they answered that they were all seat: nay, sayd the priest, for he is not yet sit that stole the pooremans goose: yes, quod the theef (that) I am. Then (quod the Priest) for shame restore to the poore man his goose againe, or els I will excommunicate theef.

There was a Theef which watched a man that hadoulde an Oxe, and tooke acquaintance of him, and leade him to the Tabuerne, and gave him a quarte of wine. And (when hee) that hadoulde the Oxe, would haue beeene gone, saying, that hee must go by him a purse to put his monie in. Nay, quoth the Theef, lay thy monie to mine, and let vs drinke more, and I will geue thee a peice of my shirt to wrap thy monie in, and he did so. But whē hee departed, this cousening theef ran after him with hew & cry, saying, that he had cut away a piece of his shirt, with his monie in it, and shewed the place, so he got the monie, and the true man was hanged. A cousening knane, seeing a siluer cup in a gentlemans house, which was broken a litle in the foote: hee brought a good Pickerell and carted it vnto the Gentlewoman, while her

Of a Theef  
that would  
be shriuen  
of a priest  
in the  
woodes,

Of the theef  
that stole  
the poore  
mans goose

Of the  
Theefe that  
gaue one  
that sold  
an oxe a  
piece of his  
shirt to put  
in his mo-  
nie.

Of a Theef  
that couse-  
ned a Gen-  
tlewoman  
of a siluer  
Cup.

## The fourth booke,

Husband was abroade, saying: My maister your Husband hath sent you this Pickrell to be dressed for dinner, for he will bring home geasts with him, and willeth you to send him the broken cup that he may haue it mended for the geasts to drinke in, and shē deliuered it vnto him. Now, when he had tould this tale to his fellow, surely, quod he, and I will haue the Pickrell again. And when he came to the house, finding there the Mistresse, and all the bushould wæping, hee spake vnto her with a conterfaite mery countenance, saying. Bee of god chere nowe, for my maister hath taken the theefe, and sentence is giuen that hee shall be hanged immediatly with the pickrell about his neck, and therfore you must sende him the pickrell out of hand, which she deliuered. Thus the theefe and his fellow had both the cup, and the pickrell.

Of Iesters, and their mery deuises Chap.17.

What mea-  
nes a Jester  
used to  
make Eu-  
telius to  
laugh.

Now a Je-  
ster taught  
his horse to  
knele down  
when he  
said, Flecta-  
mus genua.

Of a Jester  
that eate  
powdered

**M**Acrobi<sup>9</sup> in his Saturnalia, wrieth of Cicero, that he was so pleasant in wordes, & so full of pastime, y his freends termed him a scoffer and Jester. Frederick the Empereours Jester, with wordes prouoked very much one Eurelius a learned man, to haue moued him to laughter, but hee could not. Shortly after perceiving him to bee in some daþe agitation, he made a great many of little balies of hearbes, and threw them hard at him. And when he demanded of him what hee meant by that, the Jester answered, saying, I haue hard say that ther is great force in thre thinges, to wit: wordes, hearbes, & stones. And as for wordes I haue sufficienly assayde you with them & can auayle nothing, ne we will I trye you with hearbes: and if I can profit nothing that way, surely, I wil stone you to death: at which saying hee fell in a laughter, and gaue the Jester a rewarde. A Jester taught his horse to knele down on his knæs as often as he sayd Flectamus genua. It happened afterwarde, that a Theſe ſeing the Jester's horse to be a proper Gelding, ſtole him awaþe. It fortuned this Theſe riding vpon this horse which hee had ſtollen, to ryde through a daþeough, and full of mire, which the Jester ſeing, cryed aloþde, Flectamus genua, and forthwith the horse fell downe vpon his knæs, and therwe his ryder in the dyet. Another Jester being vpon the ſea, and ſodainly a tempeſt ryſing, began very greedily to eat powdered vafe,

of mery iestes, and delectable deuises.

and when one asked him why he did so; he aunswered that per-  
haps he should haue occasion to drinke more shortly, then euer  
he did. A certaine Iester being vpon the See in a tempest,  
euery man in the ship was commaunded to cast the heauiest  
thing which he had ouer boord. The tooke he his wife and thre w  
her into the See, saying: that he had never any thing so heauie.  
A Skofer seeing theues ryfling and searching his house in the  
night: Sirs, quoth he, I maruaile what you can finde here by  
darcke in the night, when I can finde nothing in the broad day  
light. A certaine mery fellow being sick, was admonished by  
the Priest, to make his will: Marry gladly quoth he. And I haue  
none other goodes but onely two horses, which I bequeth to the  
Kinges and Princes of the earth. But the Priest demaunded  
why he would not rather geue them vnto the poore: aunswered,  
you preach that we should imitate God, and he hath geuen all  
the riches of the earth vnto them, and not vnto the Poore, and  
therfore I would faine do(as like vnto him)as I could.

A Iester had rayled and skoffed so bitterly at a noble man, that  
he threatned to hang him, wheresouer he tooke him. At length  
being taken by the noble mans seruaunts, and brought before  
his presence: My Lord, then quoth he, I see now there remai-  
neth nothing vnto me but present death, which I haue wel de-  
served. I beseech you graunt me one request, which may be pro-  
fitable for my soules health, which at y earnest request of those  
that stood about him, the Lord frankly yelded vnto. Then sayd  
he, whē I am hanged, I beseech you to come vnto me thre days  
after, with a fasting stomack euery morning, and kisse my bare  
taile with your mouth. Now the Devill hang thee, and kisse thy  
taile, quod the Lord, and went away in a rage, & so he escaped.

A mery Companion, hauing prepared a morsell of god meate  
for his owne eating, and his wines: there came vnto his house  
a company of Friers, and knowing not how to excuse the ma-  
ster, and to shif them of, sayd vnto them: Sirs I am very sorry  
that you may not eate with mee, for I am excommunicate.

Then sayd the Fryars, we will not belieue thee, unlesse thou tel  
vs the cause why? For beating of a Frier quoth he. Then art  
thou worthily excommunicate sayd they, and fearing least, hee  
would haue beaten them also, they deparst incontinently.

beefe gree-  
dily, when  
he was in  
daunger of  
drowning.

Howe a le-  
ster in a tem-  
pest cast his  
wife ouer  
ship boord.

How theues  
came to rob  
a Iester.

How a  
Iester made  
his will.

Of a Iester  
that should  
be hanged  
for rayling  
at a Noble  
man.

How a mery  
fellow pre-  
vented the  
Fryers that  
came to  
dinner.

## The fourth Booke.

### Of mery iesles, of Weeman. Chap.8.

The an-  
swere of  
Julia the  
Emperour  
Augustus  
daughter.

Of Populia  
the Daugh-  
ter of Mar-  
cus.

A pretie  
quippe of  
Faustus to  
his sister.

Of a womā  
that fell in  
loue with a  
Souldiour.

Of a ielous  
man, & his  
wife.

Of a womā  
that said she  
would not  
marie, if her  
husbande  
were dead.

Of the ie-  
alous man  
tha fol-  
wed his  
wife to con-  
fession.

**M**Acrobius writeth in his Saturnalia, y when one demauned of Julia, which was daughter vnto Augustus the Emperour, why she decked not her selfe, according to her fathers plainnes and fragilitie, she answered saying: My father forgetteth that he is Emperour, but I remember that I am the Emperours daughter. When some that were preueie of her incontinencie, wondred that her Children were so like vnto Agrippa her Husbande, considered that she yelded so commonly the vse of her body, abroade in euery brothel house: I never take any passenger to sayle in my ship, quod shee, but when my ship is already fraught. When one sayd that he maruailed why all brute beastes would not abyde to cōpanie with the males, but only when they would conceiue young. Populia, which was daughter vnto Marcus, answered, because they be beastes. Faustus sonne vnto Sylla, knowing that his Sister vled the carnall cōpanie of twaine; namely Pompeius, and a fullers sonne: I muse said he, how my Sister can haue any spot in her, while she hath the company of a fuller? A woman seeing a Souldiour valiantly behauing himselfe in a tourneament, much commended him, & fell in loue with him. But when he put vp his beauer to take the ayre, and the womā comming apace to see him, perceiued that it was her Husband, she made a mocke at the master, and cared not for him. A certaine ielous man set two ouersers to tend vpon his wife, who passing by the house where her louer was, for the nonce fell downe in the mire. And leauing her two keepers at the doore, she fained an excuse to go into that house, to wash her selfe, and when she had made mery with her louer, she

came forth and went her way. There was a woman which oftentimes would say vnto her husbande, that if he should dye, she would never marry more. But when hee was dead, shee talked (as touching) marrying another, euen by his coffins side, her mayd rebuked her, saying: that her master was warme yet: If he be warme quod the mistres, I will blow vpon him till he be cold. A certaine ielous husbande followed his wife to confession, whome when the Priest should leade behinde the Aultar to bee displyed: the husband perciuing it, and doubting the worst, cryed vnto him, saying: heare ye maister Person, my wife is young and

of mery iestes, and delectable deuises.

and tender, I pray you let mee be displyed for her: And knelling downe before the priest, I pray you quod the wife to the Priest, Strike him hard, for I am a great sinner. A woman whose Husband had swinged her well, went vnto a Gentleman that was diseased, and tould him that her husband was a very good Physician, but that he would cure no man, unlesse he were first well beaten. Then shre caused him to go thither, from whence hee brought home his back full of stripes, and thus his honest wife was reuenged on him.

Of a woman that tould a Gentleman that her husband was a good Physician.

Mery iestes of Maydens, and yong woenen Chap. 19. —

**A**n olde woman which was desirous to make a match betweene a yong man, and a mayd, caused a little bitch which she had, to eate mustarde, and when the bitch wept with the strangleesse of the mustarde, she shewed her vnto the mayd, saying: that sometime, she had been a mayd, and for refusing a yong man which loued her intirely, she was chaunged into a bitch, & so sorrow thereof, wept so continually, which thing the mayde hearing, consented vnto her louer. A certaine yong man gaue himselfe to the Deuill for a mayd which he loued ardently, and could not obtaine her loue. But when the Deuill also doing his best, saw that hee could not bring it to passe, to maker her loue the yong man, he went to an old woman and promised her certaine skinnes for a reward, if shre could mollifie the maydens heart. Which when she had brought to passe, and required the skinnes of the Deuill, hee reached them vnto her vpon the ende of a long poale, saying: I dare not come nere thee, because thou art worse then I am, according vnto the olde verse:

Of an olde woman that caused her bitch to eat mustarde for a policy.

Of a young man that gaue himselfe to the Deuill for the loue of a mayde.

A wicked woman fraught with all euill.

Is by three farthinges worse then the Deuill.

A good honest whore woman, being by her husband taken a bed with her Louer, consulted with an olde mother Bee, of her acquaintance, howe to excuse the matter. But the old woman perciuing y the husband the night before had eaten an hearbe, called Chervile, vnto his supper, sought occasion to mete him in the street, and saluted him, saying: God saue you both. Then said the husband, why speakest thou thus vnto me, since I am alone? Then she rubbed her eyes, saying: A vengeance on this hearbe Chervile which I eate fyre last night, for euer it maketh mee to

Of the good man that tooke his wife a bed with another man.

## The fourth booke,

of the good  
wife that  
kneeled be  
fore the  
hearie  
worm-  
wood.

take one for swaine. The Husband remembryng that hee likewise had eaten Cheruyle the night before, thinking the olde wifes tale to be true, and that it had wrought in him y like effect, helde his wife excused. A certaine old woman, hearing a young wife cvermore geuing her Husband overthwart answeres, and for that cause had borne him many a blow: said vnto her, if thou wylt y will tell thee howe thou shal live in quiet with thine Husband, whereunto she willingly agreed. Then quod the old woman, thou shal goe into my Garden at the full of the Moone, and kneele downe before the heare called wormwood, and desire it to tell thee some counsel that is god: and marke wel what the heare sayth vnto thee, and doe so. At the time appointed, the olde woman hyd her selfe behinde the bush of wormwood, and when the young weman, according to her instruction, began to vster her request to the heare, saying: O thou mest bitter wormwood, tel me what I shall do y is good: the old weman answered.

If thou wylt live in peace and rest,  
Answeare with reason, for that is best.

And euer after she vsed her tongue better, & lived more in quiet.

Mery iestes of Boyes. Chap. 20.

Of the boy  
that byt his  
fathers nose  
when he  
was going  
to the gal-  
lowes.

Of the boy  
that could  
his Father  
that he had  
forgot to  
beate his  
mother.

Of the boy  
that hem-  
med to his  
father for  
meat.

B Oetius, in his booke of the discipline of Schollers, wryteth a storie of a Boy whome his Parents corrected not in his youth, for his naughtie demeanour. But increasing euery day more and more in wickednesse, at last committed such great robberies, that hee was lead to the Gallowes to be hanged, and desiring to kisse his father ere hee dyed, came vnto him and byt of his nose, saying: that if he had corrected him for smaill faultes when he was a childe, he had not then come vnto that shame. A certain little boy seeing his father beating his mother every day, & hearing him say one night when he was a bed, that he had forgotten to do one thing: I knowe what that is, quoth the childe, what said the father? Mary sayd hee, to beat my mother. A man had two sonnes, whereof one alwayes craued a piece of, whatsouer was at the boord, whom the father rebuked, & set the both together on a stolle. And whē the yong boy saw meat on y table y he liked & durst not aske it, he hemmed, and the father threw i piece of meat at the other. Then sayd the litle one, what a paine is this that I must hem, and another must haue the meat?

Mery

of mery iestes, and delectable deuises.

Mery iestes of blinde Folkes. Chap. 21.

**S**ENECA the wise, in his fiftie two Epistle, writeth thus vnto a friend of his: you know Harpasta the foolish womā my wife, whose eyesight sodainly fayled her. Shee requesteth of her Scholemaister to goe into another huse, saying: that it is very darke where she now is. In Traiectum the lower, there was a blinde man which by begging had gotten twentie poundes in Turonc groates, which he hid vp in the Parische Church where he dwelt, vnder one of the pewes, which the clarke perceiuing, sought for in the same place, and found it, and carrieng it away. The next morning, the blinde man seeking for the monie, according to his custome, & not finding it, sayd vnto his boy: lead mee into the chancel among the chaplins, & marke whome thou seest to laugh, bring me to him, & he did so. Then the blinde man calling him aside, sayd vnto him: Sir, I haue heard much good report of you, that you be of a very honest life, & vertuous conuersatio, I haue a secret matter to vreke vnto you, which I would haue no man to heare. I am blinde & weake, & I know not how soone I shall dye. So it is, that in this church vnder such a Pew I haue hidde xx. pound in Turon groates, wherof no man knoweth, & I meane to lay vp there xx. more, which I would haue you to take & to employ at your pleasore, bestowing some part therof for my soules health, as it is conuenient. When þ clark heard this, he went & layd the twenty pouid in the place againe where he had it, hoping to haue the other twentie pound also. But the blind man comming to church very early in the morning, tooke awaye the monie with him, and so deceived the clarke that had deceived him. A certaine blinde man, coniuncted his wife alwayes to set a candle light by him. On a tymc the wyfe being offended at him, discouered her naked taile, and so stood before him. Then sayd he, wife is there a candle, a light in the house? yea quod shee: Surely sayd he, if there be never a better, yet is there a brighter. A blind man and his wife had a fat goose to dinner, & whyle the wife was gone forth about busines, & the blind man turned the spit, there came a good fellowe into the houise, which hee hearing & thinking it to be a dog, rose vp to rattle the dishes to drue him away. In þ meane whiles this fellow stole awaye the goose, and put a great browne loafe which stood there

Of Senecas wife, when she waxed blinde.

Of the blinde man that hyd twentie pouide which hee got a beggning.

Of the blind man that bid his wife to set a candle light before him.

Of the blind man that turned the goose.

## The fourth Booke,

by vpon the spis, and departed, and he turned the loafe about ver  
y diligently: but whē the god wife came in, hec chid her sharpl  
y for leauing the doore open, for sayd he, there came in a dog euē  
nowe, and had I not moued the dishes to drine hi n a wape, hec  
would haue done some harme. O Husband said she , it was no  
dog, but some thēse, and he bath stollen away the geese, One  
that had but one eye , was eating of a iowle of Hammon with  
another that hath two eyes: who being ready to eate the Ham  
mons eye : hee that had but one eye cried vnto him , saying, for  
Gods sake giue me that eye, for thou lackest none , and I haue  
but one.

Of two that  
were eating  
a ioule of  
Cinnamon.

Of foure  
kindes of  
fooles.

Of the sole  
that wept  
when the  
Sunne did  
shine , and  
laughed  
when it  
trayned.

Of the sole  
Lobellinus  
that knew  
not himself

Of the sole  
that had his  
coate im  
broydered  
with Asses  
heads.

### Mery Iestes of Foole. Chap.22.

There was a mery companion, that sayd, there were fowre  
kindes of ffowles. The first of them that threaten so much  
that no man careth for them. The second, that sweareth so  
much that none will belaue them. The third, y giueth so much  
away to others that they kepe nothing for them selues. The  
fourth, that having none to helpe the, will not helpe themselues.  
There was a sole, who when he saw the Sun to shine, he wept  
and when it rained, laughed: and being asked, why he did so, hee  
aunswered that rayne commeth after the sunne shining, & ther  
fore he wept: and when it rayned, hee knew that afterward the  
sunne would shine, and therfore he laughed. There was a sole  
called Lobellinus, who vppon a tyme putting on a newe coate,  
knew not himselfe, and went about inquiring of euery body, if  
they saw not Lobellinus: Then one caught him a god sowle on  
the eare, saying: this I geue not to the, but to Lobellinus, and  
therewith he remembred himselfe who he was. A Lord gene his  
sole a new coate wheron were imbrodered a great many Asses  
heades: Then a Straunger seeing him, sayd vnto him : It ap  
peareth that thou art a sole, because thou wearest so many asses  
heads vpon thy coate, which the sole hearing, went vnto y Lord  
his maister, and bid him take his coate again, for he would not  
weare it. Why so, quod the Lord, because thou makest me a  
Fōle, sayd he, in putting Asses heads vpon my coate. No, sayd  
the Lord, they be Dōres heads: Dōres quod the sole, where be  
the hornes : Then saydeth the Lord, they haue noz hornes yet for  
they

of mery Iestes, and delectable deuises.

They be fawncs, and with that answere, the foole was contented  
and so he answered unto whosoever mocked him therewith.

Fredericke the Emperour was wont to say, that they were the  
most fooles in all the worlde, that belue the punishmentes and  
rewardes that shall be in the worlde to come, and yet liue still  
in their sinnes. A certayne foolish fellow having a little monie,  
hyd it in a hole, & coured with stone, wherupon hee wrote: here  
it is. Another comming by, and reading the superscription, and  
maruailing what it shold signifie, ouerturned the stone and  
caryed away the monie, and layd the stone againe in his place,  
and wrote vpon it: It is not here.

Mery iesles of those that are possessed. Chap. 23.

A Mayde in Westphalia, which was possessed of a spirite, di-  
puted with every one that came to her, in what science so-  
ever, whiche a certayne maister of art, that came lately from  
Paris, hearing, came vnto her. To whome sayd the Deuill: thou  
comnest lately from the village of strawe, therfore tell me the  
quantity & quality of this proposition: Every horse is a mare.  
Wherfore he being amazed, departed immediatly. When a cer-  
taine man of the Confrey demaunded of one that was possessed  
how many childdren he had: The Deuill answered that he had  
one. Now, it appeared quod the Husbandman, that thou art a  
Lyer, for I haue twaine? Nay, sayd the Deuill, I haue told true,  
for one of them is not thine, but a Priestes. A priest being de-  
famed with a certayne womā, promised a devil that if he would  
helpe him in his purgation, hee would geue him a sufficient re-  
ward. Then the Deuill promised him, that if he haply should be  
searched, it should not appeare at all that he had any members.

But when the tyme came, and he had stryped himselfe naked, it  
was of all manifestly seen that he had as much as was requisite  
for any man to haue. Thus we may see howe they are deceiued  
that put their trust in the deuill. One that was going awaie  
from his wife because of her naughtines, meant not to take lea-  
ue at his departure. Then sayd his wife vnto him, to whom wil  
you commit me in your absence: to the Deuill quod he, and im-  
mediatly he went on his iourney. But when he was gone, and  
her louers according to their custome came to the huse, the de-  
uill alwayes strayd them away. Long tyme after when the hus-

Of the fool  
that bid his  
monie in  
the hole.

Of a mayde  
that was  
possessed  
with an e-  
uill spirite.

Of the Hus-  
bandman  
that asked  
the Deuill  
how many  
children he  
had.

Of one that  
cōmited his  
wife to the  
Deuyls cu-  
stody while  
he was frō  
home

## The fourth Booke.

band came home againe, now take thou the charge of thy wyfe againe, quod the Denill unto him, for I had rather kæpe all the wilde boares in the whole countrey then her onely.

Of Popes, and their mery iestes. Chap. 24.

The man-  
ner of con-  
secrating  
Popes.

Of Pope  
Hogs  
mouth.

Of the  
popes prea-  
ching.

**I**T is read in the **C**hronicles that when the **P**ope is consecrated, as they terme it, there is a great handfull of **L**owe set on **the** in presence of the **al**, and therwithall these words spoken: Thus passeth the glory of the worlde, remember that thou arte ashes and a mortal man. A good lesson if they would follow it.

Sergius the **P**ope was called before hee was **P**ope **O**s porci, that is to say, **H**ogs moufh, and since his time all **h** Popes haue changed their owne proper names. Euaristus the **P**ope, appoynted seven deacons to gward the **P**opes person while he preacheth (which I thinke) is but seldome, or to assist him that he erre not, whereby he might come into obloquie, and bee diffamied by his aduersaries. Adrian the **P**ope with the whole asseynbly of **C**ardinals, **B**ishops, and **P**relates, and all the **S**ynode gaue vp all the authoritie unto Charles, king of Rome, to chuse and appoint who shold be **P**ope. And mozeoner that all **A**rchbishops shold receive their inuesture of him, and that al that were disobedient unto this decree shold be accursed: much repugnant unto that wherin the **P**opes will take vpon them to make, and depose **E**mperours at their pleasure.

Of Cardinalls and their mery iestes. Chap. 25.

How the  
Pope sent  
for Frier  
Tortus to  
make his  
Neece con-  
cive.

How two  
Priestes  
strived for  
a benefice.

**O**ctauianus a **C**ardinall, caused the **P**ope to sende for one **F**rier, **T**ortus to **L**yons, that had very good knowledge in phisick. And whē he was come vnto him, the frier demanded the cause why he sent for him. The **P**ope answered, I haue a **P**iece that hath bene thus long married, and can haue never a childe, and I haue sent for you because you are a **P**hisiotion, to do your indeuour to make her conceiue. Then answered **h** frier, your holines is hot, young, and lusty, you shold sooner make her to conciue then I can: wherat the **P**ope laughing tooke him to be his chaplein. Two priestes striuing before the **C**ardinals for the **M**aistership of a certaine **H**ospital, it is a strange matter to see quod one of the **C**ardinales, how you two pore fellowes and unlearned cannot agree for one simple maistership of an hospitall. Nay, sayd one of the priestes, it is moze maruaile to beholde how

## of mery Iestes, and delectable dcvises.

how you rich Prelates and learned men are at such contention for one great popedom. A certaine Cardinall had a Chaplein called Michaell, whom he promised that if euer God called him to greater dignitie, he would prefer him to his contentacion.

Of a Cardi-  
nall to pre-  
fer his  
Chaplein.

Afterward being made pope, and troubled with many afaires, he quite forgot his old Chaplein Michael. Who seeing that hee could haue no accesse vnto the Pope, wrote vpon a boare by the which he shold passe, these verses following.

Here standeth without before the dore, Michael the Chaplein

Saying, that honors do maners change, (poore:  
But seld to better, for that were strange.

Which the Pope reading, and seeing him standing before the boare, remembred his promise, and gaue him a good benefice.

Of Archbishops and their mery iestes. Chap. 26.

A Certaine Archbisshop preaching vpon Palme Sonday, discoursed very mu ch of Christes humilitie, & of the shre Asse whereupon he rode. And when the Sermon was done, hee mounted vp vpon his losty palfry, and was riding home. Then came an olde woman running, and toke the horse by the bridle saying: I pray you my Lorde, is this the shre Asse wherupon Christ roade? An Archbisshop being in visitation, sharply punished a certain Lady, Prior of a Puerie, for trespasses which she had committed, whome she earnestly intreated that in consideration of a picce of monie, he would in part remit y punishment. But he deneying so to do, saying: that he loved her not, & therfore he would not pleasure her so much: I think so, quod she & well belieue it, for there was never yet capon y loued an hen.

Of the bi-  
shop that  
preached  
of the shre  
asse that  
Christ ride  
vpon.

Of Bishops, and their mery iestes. Chap. 27.

One thinking to get the goodwill of a Bishop, by flatterie, said vnto him, my Lord, if your Lordship would take lesse paines you might liue yet five yeres, but if you continued so still, you wil scarce liue two yeres to an end. Who answered, I had rather bee a god Bishop two yeres, than an ill Bishop five yeres. One objected vnto a bishop, that he was to covetous, for that by keping a niggardly house, he had sauied mony enough to redeme his Church landes, which his predecessor had layd to more gage. But he answered that he was farre more liberall then his predecessor: for (said he) I haue payd his debts & mine he was co-  
uctous.

Of an Arch-  
bishop that  
punished  
the Lady  
Prior.

Of one that  
flattered a  
bishop for  
aduantage.

Of one that  
objected a-  
gainst a bi-  
shop becaus

## The fourth Booke.

Of a bishop owne also. A Bishop in Fraunce, promised Phillip the French King, that the first Prebend that fell in his gift, hee woulde geue it to whom seuer it pleased y king. And when many fel voyde, and the king was pleasured with none, hee was soye offendid. To whome the bishop sent this answere, desiring his grace not to be offendid, for he had yet geuen never a one of thē, but sould them all. The bishop of MENTZ coursed an Hart, and after long running, the beast leapt into a dæpe pōde, & a great pike caught him fast by the throate. And when the Hart came out of water, he brought the pike with him hanging by his throate, and so hee tooke them both, and sent pieces of them abroade for present to his friendes. A certayne Priest was accused vnto the Bishop of the Diocesse for burying his dead asse solemnly with dirige, & Masses of Requiem. And being much rebuked for so doing hee certified the bishop that it was a very godly Asse, and he'd made a will, & had bequeathed his Lordship ffeue pounde, which he had now brought vnto him. And when the bishop had received the monie, hee sayd, let him then rest in peace, and so discharged the Priest.

A gentle-  
man that  
sayd all bi-  
shops were  
blinde.

A noble younge Gentleman, that was a Scholler in Paris, sayd, that all the Bishops in Fraunce were blinde, because they gaue not some good benefice to his Maister, being but poore, and well learned. Not long after, being himself made a Bishop, he was so blinded with his spiritual promotion, that he neither gaue his poore maister any thing, but on a tyme when hee came to Paris, his Maister went & met him, bearing a couple of waxe candles burning in his hand. And when the Bishop asked him why he did so, hee aunswere, because your Lordship shoulde see me, for you are blinde.

Of a bishop  
that prefer-  
red his  
Kinsfolke.

A certayne Wyshop had many young Nephewes and Kinsfolkes in his house, which alwayes sat at meate at a lowe table before him, and whensoeuer any prefermett fell voyde, he repul- sed other, and besetled it vpon one of these. Even a man of worship, whom the Bishop had bid to dinner, set himselfe downe at the Childrens table. And being demanded by the bishop why he did so, hee aunswere that he could not be preferred sitting at any other Table, neither knew he any other then those that sat there, aduanced by him vnto any dignitie.

Of

of mery iestes, and delectable deuises.

Of Archdeacons Chap. 28.

**A** þ Archdeacon being in visitatio, spent whole dayes in fea-  
ting & making god chære, when the people looked that hee  
should haue preached vnto them the word of God. And as  
he was going from hearing Mass vnto dinner, an olde woman  
sayd vnto him that they looked for that which was his dutie to  
do meaning, to shew them their duties out of the word of God.  
Well (quod the Archdeacō) I will not call thee to counsell what  
I had best to do. But shee answered, surely he had small care of  
out squales, that put them in trust to the. An Archdeacon visited  
his parish Church, from which he was promoted vnto the Arch-  
deaconrie: and there came vnto him an husbandman to aske co-  
sell, saying: M. Archdeacon I married a poore wyfe, and now I  
know where I may haue a rich one, is it lawfull for me to for-  
sake the poore one, and to take the riche? the archdeacō answered,  
by no meanes. Then sayd the husbandmā, but you haue forsake  
a poore church and haue a rich archdeaconrie. Which he hearing  
gaue vp his archdeaconrie, and returned to his owne Church.

Of Canons and their mery iestes. Chap. 20.

**I**lius in his booke of Bees, writheth an Historie of one Phillip  
that was Chancellour of Paris, who hauing many benefices  
was in his sicknes adnionished by the bishop to resigne them  
vp, for feare of longer incurring Gods displeasure: Who aun-  
swered that hee would trye the truth of that, before the great  
iudge. But shortly after he was read, he appeared vnto the Bi-  
shop like a shadow, and said: I most miserable wretch am dam-  
ned, and that chiefly for three causes: first, for my fruits which  
I kept from the poore: Secondly, for my pluralitie of benefice:  
And lastly, for my detestable whoredome. Moreouer, he sayd, is  
the world yet at an end? Then quod the Bishop, I maruail that  
thou hauing in thy life time haue a great clark, and seeing me  
and other living, who must all die before that day come, should  
est aske me that question? But he sayd maruaille not at all, for  
in hell there is neither knowledge, nor reason. Maister Alber-  
tus sayd vnto a Canon of Collein, which came home from the  
Court with a dispensation to haue many benefices: Before you  
might haue gone to Hell without licence, and nowe you must  
nādes go thither by v. tue of dispensation. There was a

Of a womā  
that could  
the Arch-  
deacon, hee  
did not his  
dutie.

Of a man  
that had a  
poore wo-  
man to his  
wyfe, asked  
the Arch-  
deacon if  
he might  
not marrie  
another  
that was  
ritcher.

Of the  
Chanceler  
of Paris  
that had  
many be-  
nefices.

Of the Ca-  
noon  
no that had  
got a dis-  
pensation  
for many  
benefices.

## The fourth Booke,

**C**anon whiche had two Canonrie, one in one Church, another in another, that dreamed one night that two staves were reache<sup>d</sup> unto him, and the same night the bishops of both churches died. Then some of his familiars expounding his dreame, sayde that he should be chosen bishop in both places, and riding out y<sup>e</sup> next daye morning, hee fell from his horse and brake both his legs, & was faine to go with two crutches to beare himself vp withal.

Of the Hault and Lame. Chap. 30.

How a  
priest did  
drive the  
hault and  
lame out of  
the Church.

**O**n a time there came unto a sancte church, so many hault and lame people to be cured, that the priest could not drive them forth. Then sayd the priest, geue me your staves and I will heale you all. And when he had them, he sent for fire, and being denaunded what he would do with it: Burns him that is most lambe, quoth hee, that you may all be healed with his Ashes. And when they heard this, they ran all awaye.

Of Priestes. Chap. 31.

Of a Priest  
that lost his  
Concubine  
and his be-  
nefice to-  
gether.

Of a poore  
woman that  
bequeathed  
her Hen.

Of the  
churl that  
had a sore  
legge.

**A**Certain poore lecherous priest had a concubine, whome he loued well, whereof the Archdeacon hearing, commaunded him either to forsake his Church, or to leaue his concubine. But being loth to depart from his Concubine, hee resigned his benefice, and when the harlot saw that hee had nothing now to liue withall, she would farie no longer with him, and so hee lost both profit and pleasure together. A poore aged woman, being weake and like to dye, bequeathed unto a Priest one Hen which she had, to be delivred after hir departure. But the priest came and tooke away the Hen while she was yet liuing. Then sayd the old woman, I perceiue that Priests be worse then the Deuill, and the ffore and they, haue lettē her alone, and now haue geuen her but once to a Priest, and he taketh her away. There was a Priest which vsed to cary holy water, as they termed it, about unto his frends and parishioners houses, and when hee came to a certain richmans house, he was sure of nothing els but rayling, curses, and euill language. It fortuned that he caught a soze in one of his legs, and at the priests next comming the-  
ther, he made him good cheere, and desired him to pray for him. Then quod the Priest, I praye God sende your other leg to be soze also, that you may be more devout. Which the rich man bearing, well humbasted the Priest, and with straying his leg found

of mery iestes and delectable deuises.

found the paine to be eased, This or the like, is alway the ende  
of vngodly prayers.

Of Abbots and their mery iestes. Chap. 15.

**A**certain Abbot came sodainly vpon a companie of Monks  
as they were talking, and when they sawe him, they were  
abashed. Then sayd the Abbot, wherof were you talking?  
Vnto one that had the rediest wit among them, answered  
of your Lordship. And what sayd you of me, quoth the Abbot?  
Surely we were talking, sayd the Monke, howe you and other  
Abbots can so swete ware euill. Many aunswere the Abbot, be-  
cause we be made of ill stoffe, that is to say, of Monkes.

An Abbot being in the Chapter house among the Monkes,  
sayd that he had no pleasure nor rest, but paine & vexation both  
of body and minde in the office, and that hee was no Lorde, but  
rather their seruaunt and vnderling. To whome the Monkes  
answered: Midsummer, and the feast of S. Iohn Baptist, is now  
at hande, go play thy self somewhere els, for wee will haue thy  
seruice no longer, and so depriued him of his office. The Abbots  
roume S. Denis in France being boide, and the time of th'electi-  
on drawing nere, the Provost of the same house, offred vnto the  
King ffeue hundred pound for his goodwill: the Chamberlaine as  
much, and the Sellerer asmuch also: all which monie he seuc-  
rally willed them to deliver vnto his Chamberlaine. When the  
day appointed for the election was come, and the King was set  
downe vnder his cloth of estate, those thre aboue named gaping  
euery one for the preferment, the king called vnto him a simple  
Monke which sat in a corner, and made him Abbot: who allea-  
ging his insufficiencie for it, and the worthines of many other  
in the Couent: the king smiling, I will supply your want, quod  
he, and gene you fiftene hondred pounds toward your charges,  
which was the Provosts, Sellerers, and Chamberlains monie,  
and besides helpe you with the best counsel, and ayde other wise  
that I can. And Abbot of Paris, comming into the schoole at the  
Quodlibets, demaunded this question, whether it were better to  
know a litle god and to follow it, or to know much and follow  
nothing? It was answered that the first was the best. Then  
quod the Abbot, you be all fooles, that learne many sciences, and  
follow none.

Of an Ab-  
bot that  
came sud-  
denly a-  
mong the  
Monkes.

Of an Ab-  
bot that  
was by his  
Monkes  
deprived of  
his dignitie.  
Of three  
Monkes  
that gaue to  
the king  
ffeue hun-  
dred pound  
a peece, to  
haue the  
Abbotship  
of S. Denys.

Of a mery  
demaund  
that the Ab-  
bot of Pa-  
ris asked  
the schole-  
men.

## The fourth Booke

Of Priours, and of their mery iestes. Chap. 33.

In the Priory of Ramessa ther dwelt a Prior that was very liberal, which caused these verses to be written ouer his doore:

Be open euermore, ô thou my doore,  
To none, be shut to honest or to poore.

But after his death, there succeeded him another, whose name was Rainhard, as grædy & couetous, as the other was bontifull and liberall, who kept the same verses there still, changing nothing therein but onely one point, and made them iun after this maner:

Be open euermore, ô thou my doore.  
To none be shut to honest or to poore.

Afterwarde being driven from thence for his extreme niggishnesse, it grew into a proverbe: that for one point Raynhard lost his Priorie. A Prior having gheastes to dinner, caused his seruaunts to mingle water with y wine, to the intent it might stretch the farther. And perceiving one of the Monkes to be with wyne, ry talkative, and full of wordes, sayd vnto him: Brother, when mingled with water. will your mill leaue clacking? It cannot leaue Sir, quoo the Monke, as long as ye gene it so much water.

Of the Munke that plin, stroke very hard blowes vpō the Priours head. But met displied the ing afterward at the Chapter, the Prior said vnto the monke: priour with Brother, you know not yet well how to dispile. But when you diskle the Prior, you must strike handsomely and gently, and not thus, and thus, and buffeted him well sauouredly about the eares, and so was euuen with the Monke for his hard disppling.

Of mery iestes of Munkes. Chap. 34.

Of a mōke that douckt alwaies downward till he had found the keies of the Abbey. Of an olde mōke that fell a sleepe

Some tyme there was a yong Munke in the Abbey, who alwayes went casting his eyes to the grounde, and was very milde & lowly in behauour. Afterward being made prior, hee held vp his head aloste, and was very seuere and arrogante, which seneing strange vnto thē that knew him before, & being demaunded the cause of so great alteration. Answered, that before he alwayes looked on the earth for the keies of the Abbey, if haply he might finde them: which now hauing foud, he looked no more on the ground but beare himselfe, according to the dignite wherunto he was called. An old Munke sitting in y quire, fell a sleepe, and dreameid that there came vnto him a soule long

louen

Of the liberall frier of Ramessa.

Of a priour that serued his gheastes with wyne, ry talkative, and full of wordes, sayd vnto him: Brother, when mingled with water.

of mery iestes, and delectable deuises.

Gouen with such a filthe wispe as they vse to rub horses withal, and looking grimly vpō him, would forcibly haue wyped his face therewith: But he striuing to escape from him, pluckt back his head and knocked it against the wal, and so awaked.

A certaine Munke leading his horse to the water saw a contrey Fellow going ouer a bridge, drijing an asse before him so heauenly laden, that he could scarce moue one stote by another: whome the contrey Fellowe notwithstanding beate forwarde without pittie or mercie. Then sayd the Munke, why wilt thou kill thy beast being laden? The Fellow aunswered, he is not so laden, but he will carrie all the patience of your Abbey, where at the Monke was very wrath. Then sayd the Fellowe: The dumbe beast murmureth not vnder his burden, and you are out of patience for one wordes speaking.

A certaine Frier comming vnto the gat of an Abbey, seeing that hee could not get in, rang the bell very hard, and a Munke comming to the gat, asked why he rang? then sayd the Frier, I ring for the charitie which is gone awaie frō the Abbey, which the Munke hearing, toke the bell and rang harder then hee had done. What meaneth this, then quoth the Frier. Then (quoth the Munke) I ring for the patiēce, which is departed from your Frierie.

Of mery iestes of preaching Friers. Chap. 35.

A Certayne Frier tossing the pot, and drinking very often at the table, was reprehended by the Prior. Then sayd the Frier. It is an old prouerbe, that a man ought to drinke after a good saying. And there were so many read even now, that there is not wine ynough to drinke after them all: for that time the booke of the prouerbes of Salomon, was read at the Table.

One maister Hugh, an Officiale, having a Frier at his table at dinner, and seeing that hee could not eate of the bread, because it was so hard, asked of him why he did not eat? to whom the Frier aunswered: If thou be the Sonne of God, command the stones to be made bread.

Of Friers, called Minours, and their mery iestes. Chap. 36.

A Certayne Minour Frier has displeased Boniface the Pope, & by h Friers of the same order he was deliuered vnto him. Who being brought before the Pope, and desiring pardon,

Of a fellow that tolde the Munke his Asse being laden was able to carry all the patience in the Abbey.

Of the frier that rang the bel, and tould the Munke hee rāg for the charitie that was gone out of the Abbey.

Of the frier that sayd he must drink after euery good word.

Of the frier that bid the Officiale if he were the Sonne of God, to stones make the bread.

How a frier that had displeased the Pope made his answer.

## The fourth booke,

Of the frier  
minour  
that fell  
mad.

sayde the Pope vnto him, thine owne Nation and thy Bishops  
hane deliuered the vnto me. To whome the Frier in his owne  
defence answered: He that deliuered me vnto thes, had the moxe  
sinne. At which auns were the Pope being delited, sent him a-  
awaye frise. A certaine Minour Frier of Brunswike fell mad,  
but notwithstanding hee could helpe to masse. And seeing the  
Priours man bearing a great Capon in a platter, whose legs  
hung a great way ouer the platters side, he ran vnto him, enqui-  
ring of him whether it were a Crane or a Capon? But the ser-  
uaunt sharply rebuked him awaie, and would not tell him. In  
the morning after, when the Priour shold say masse, he would  
helpe him. And when the Priour began Confiteor, that is to  
say, I confess, (a superstitious parte of the masse: ) Polo sayde  
this Frier, tell me whether it was a Capon, or a Crane, which  
you had yesternight to supper, els I will not absoluue you? Then  
the Priour taking compassion vpon his follie, swete vnto him  
by God, that it was a capon. Then sayd the Frier, Misereatur  
vestri, &c. God forgiue you, and so forth, and they proceeded in  
their lousines.

Of a citize-  
that decei-  
ued a com-  
pany of  
friers of  
their good  
cheere,

On a tyme when many minour Friers comming from the  
Chapter, flocked vnto a certaine Citizens house, carrying with  
them wine, and other prouision to make god cheere: the townes-  
man vnderstanding thercof ( for he had bee ne forth ) caused the  
Belman to ring alarne at the doore, and to crye out aloude as  
though there had bee ne enemies coming, which noyse the friers  
hearing, and fearing the losse of their horses, and their armes:  
in all hast get vp into their wagons, and rode awaie as fast as  
they could: And the goodman of the house came in, and tooke the  
wynne and other prouisions, which lasted him to make merry  
withall many dayes after.

Of the  
young No-  
uice that  
sayde that  
he never  
read that  
Christ was  
either black  
or white, or  
gray Frier.

Of diuers mery iesles of Nouices. Chap. 37.

A Certaine Pouice of the order of the preaching Friers, be-  
ing in a place among other Friers, where they contented  
of the excellencie of their orders, euery man preferring his  
owne before the other: Then sayd this Pouice, is it true that  
euery thing which Christ bid, is for our instruction? Yea, sayd  
the Friers. But I never reade, quod the Pouice, that our Sa-  
mour Christ was either a black, white, or a gray frier, but hea-  
ring

of mery iestes and delectable deuises.

ring that he was a pore preacher, I had rather follow his steps therin, then any others. A Certaine Nouice entred into the order at Paris, and as hee was going to bedde at night, a lampe fell downe, and all the oile was spilt vpon him. Then they brought him vnto his bed, where were wollen shetes layd vpon a bed of straw, and he was commaunded to kepe silence. The

Of the Nouice that was annoyned with a lampe of oyle.

next daye morning, when the other Friers came vnto him, and asked him how hee fared, and was vsed since hee came into the order: He answered, yesternight I was annointed, and layd vpon straw, and made dumbe. Ons Frier Humbert, a maister of the order, carrying with him certaine Nouices vnto Lyons, caine to a village where they could get no meate. At length an olde woman brought the a little bread vnto the bridge wheron they sate, which when the Nouices had eaten, he asked her if she had any more, and she brought another piece, and the yong men eate it immediatly very greedily. The thirde time, he willed her to fetch more, if she had any: which she did, and they eate it vp all straight wayes. Then sayd the maister vnto the Nouices, hee will prouide you bread, that encreased the ffeue loaues in the wildernes, reciting vnto them the whole story out of the Evangelist, and howe there were twelue baskets full left, ouer and besides that which was eaten. Now by Jesus (quod the old woman) you be no such, for you haue left none at all.

How Frier Humbert fed certaine Nouices with three peeces of bread.

Of mery iestes of Conuertites, Chap. 37.

A Certaine Conuertite seruing in an Abbey, wayted vpon the Abbot, Prior, and Monkes at a feast, after that they came from the Chapter, where there was much good chere prepared. And having many dishes to carrie in, when he had brought in the first, he said, there is no more, and likewise at the second, he said, there is no more, and so at euery one. Then the companie being offended that they had fed so much of one dish, sacing there was plentie, and that they were so filled that they could not fast of the other: demaunded of him, why hee sayd alwayes at euery dish that there was no more? Indede, sayd hee, I speake that woyde, but I meant it not of meate, but of Paradise. For in the woyde you will weare soft apparell, eate delicate meates, ride with great traines, and live in all pleasure, and therfore I meant that you shall haue no more in the wold

Of the conuertite that mockt the Monkes, as they were at basket.

## The fourth Booke

Of the cō- to come. All the Cattell belonging vnto a certaine Monasterie, uertite that were carried awaie to the pound a god waye of, and the Abbot went to sent a simple Conuertite which was in the house, to bring them fetch the abbots cat- home, commaunding him that he shold not come again empie tell out of the pound. but bring whatsocuer he could get. But (when he) which had them in the pound, had aunswere him that he shold not haue them, notwithstanding if he wold sit downe & eate meat with him, he shold be welcome, he sead very grēdely. Whiche y mai- ster of the house beholding, and reproving him somewhat there- fore: he declared what commaundement was geuen vnto him, & because he could beare nothing else home with him, he wold carrie at least wile (asmuch) as his belly wold hold. Then all the companie laught well, and perceiving the simplicitie of the man, gaue him all that he required.

Of many merci iestes of Nunneres. Chap. 39.

The punish-  
ment of  
yong Nuns  
when they  
be got with  
childe.

**T**HE Nunneres of a certaine Monasterie hab this custome, that when any of them were deliuered of childe, she shold vse recreations, and bathings, and other thinges necessarie for a womā in that case, and the Nunneres wold come a gossip- ing vnto her, and bring her presentes. But because that the correction that belonged to the oder shold not be abrogated, at the moneths end she must come naked into the Chapter-houle before them all, and receive thre strypes at euery one of her Si- sters handes with a ffore tayle, which alwayes hung vp in the Chapter house for that purpose.

In a certaine Monasterie were a companie of olde Nunneres, that had been good fellowes in their youth, vnto whome the younge Nunneres cleaved very fast. It fortuned the old Lady P;rozes dyed, and there succeeded one that was more sevēre in her rounie which forbas the com- minge in of religious men, or any other vnto them. So that the young Nunneres seeing them selues restrayned of their libertie,

sayd vnto the elder Nunneres: happy are you Sisters for you lost fayd, in con- fession, it was good reason to proue all thing.

Of her that sayd vnto the elder Nunneres: happy are you Sisters for you lost your virginitie in your youth, which if you had now, there were as small hope for you to lose it, as is for vs. A certaine Nunne confessing her selfe vnto a Bishop, that she had sinned in the act of the flesh: He sharply reproued her for so doing, and demann- ded what cause moued her therto, and she aunswere, god rea- son, for it is w̄itten, proue all thing. Pca, sayd the Bishop, but

of mery iestes, and delectable deuises.

if you had read all that tert, you had not done it: for it followeth in the same place, keepe that which is good. But she answered: Oh my Lorde, I did not turne ouer the leafe.

Of many mery iestes of Sisters. Chap. 40.

**A**Certaine Sister in a Prio:ie, being an olde mery wenche, made her boast that none could finde any fault with her behaviour. For, sayd shee, if I laugh, it is god fellowship, if I weape, it is devotion, if I speake, it is Philosophie, if I holde my peace it is religion, If I sleepe, it is quietnesse, if I rise, it is a vision, and so of many thinges more. But she forgat one thing, that the more she gloriéd, the more sole shee was counted.

A mery fellow that would faine set out the ydle occupations, wherin the sisters busied them selves: He made a cyrle, wherin he painted how th̄e sisters were stealing of one goose: one helde him by the legge, another layd a knife vpon his necke: and the thirde strake the knife with an hammer: and rounde about the cyrle it was thus written: Looke how these holy sisters are occupied about stealing of a goose, so are all the rest also.

A sister being in the monasterie bare headed, and in her petticoate onely: Two friers knocked at the gate, and she ran to the gate and opened it. And being ashamed because shee was bare headed, she tooke vp y tayle of her petticoate to cast cuer her head, and vncouered her naked buttockes, and ran awaie as fast as she could. Then one of the friers calling vnto her, willed her to couer her naked partes, saying: it is better to see a womans bare top, then her bace taile. It fortuned that in a Pridrie one night, there was a Priest founde a bed with one of the Sisters, vnto whose chamber many other of the sisters flocked to see the sight. And when another of the sisters, in whose bed also at that present there laye a Priest, heard this stirre, making hast to go see the other, thinking to couer head with accustomed baile, shewē the Priestes breeches vpon her head, and came vnto that merrie or rather lamentable spectable to bewayle the cause among the other, as though she had beeне giltye of no such matter.

Of mery Dreames. Chap. 41.

**A**Certaine Confreyn man, dwelling neare Ratisbone, dreamed that vpon y bridge at Ratisbone he should finde great treasure; & coming thither in the morning very early for y pur-

Of a mery wenche in a Priorie said that none might justly finde fault with her behaviour.

Of a mery fellow that drew a patteine of all the sisters idlenesse.

How a sister vncouered her lower part to hyde her face from the Frier.

Of the two sisters that taken a bed with two priests.

Of the farmer that dreamed

## The fourth booke,

where great pose, he met with a rich man which asked him what he sought, treasure was and he tould him the cause of his comming, and how and wher-

of he had dreamed the night before. Then the rich man vp with his fist, and gaue him a bore on the eare, saying: Ah foole, wilt thou beleue dremes? I my self dreamed this night, how that in the village of Rogendolfe, in such a place ( naming a certaine farme place ) I should finde a great somme of monie, but I meane not to be so much a foole as to go sake it. But when the contrie man heard this, & perceiving that it was his owne farme where he dwelt, thought within himself, it is happy for me that I cam hether this day, to haue a bore on the eare, & going home imme- diatly, digged in the place which the other named, and founde a rich treasure. A certaine Canon in Werda, nigh to the Rhine, which never could make verse in all his life, dreamed of these two verses in his sleepe, which he remembred well when he a- waked, to this effect.

Of the Ca-  
non that  
made ver-  
ses in his  
sleepe.

The wordes of reuenge, a bitter doome hath giuen on thee,  
Though thou ne knowest, how that thy life shall shortly  
ended bee.

And when he had openly told it at the table, one of his famili- ars said vnto him, what euer it should signify, if I were in your case, I would take order with my gods, and dispose them as I thought best, whatsoeuer should befall. But he being stroken into a dumpe, gat him vpon his horse, tooke his hawke vpon his fist, and rode abroade into the fieldes for his pleasure, to di- gest the melancholy. And comming homeward at night, whers he must ride ouer a b ridge that lay ouer an armie of the Rhine, his horse began to striue and pluge, and threw them both head- long into the Rhine, and there were drowned.

How Ser-  
uilius asked  
a painter  
why he pain-  
ted not as  
well for  
him selfe as  
for others.  
Of a Shoo-  
maker that  
was made a  
Judge.

Of diuers and sundry Artificers. Chap. 42.

**M**Acrobius, in the second booke of the Saturnalia, writeth, y- when Seruilius of Rome, beheld the Children of Mallius, an excellent painter, how mishappen & euill favoured they were, said vnto him: Mallius, why doest thou not paint likewise as well for thy self, as thou doest for other men? to whome Mal- lius answered, I devise in the night time, but I paint in þ day. A certain Shoemaker dwelling in a Cittie of Lombardie, was made a Judge in certaine causes, before whom one of the same

of mery Iestes, and delectable dcvises.

occupation had a matter then presently to be handled. And perceiving himselfe to be in some daunger, came vnto this Shewes maker Judge, wheras he sat in Judgement, and secretly requested him to be fauourable vnto him, saying moreouer vnto him: Do you not know me Sir? I am such a frend, and sometime a fellow of yours. But he answered him churlishly, and sayd, stand away & trouble mee not, for at this present, I know neither thee, nor my self.

F I N I S.

## A Table containing the principall matters comprised in this present worcke of Table Philosophie. And these are the contentes of the first booke, which is Philosophie naturall.

<b>T</b> He Preface into the first Booke. Of Pultrey.	chap.22.
Of the times to eat, & how often Of young Pigeons.	chap.23.
in one day we should eate meate, Of the partes of Fowles.	chap.24.
Chap.1. Of eggs & the properties therof.	cha.25.
Of appetite, and of the custome in eating. Of milke.	chap.26.
Chap.2. Of cheese.	chap.27.
Of the orders of meates, and eating of them. Of fishes.	chap.28.
Chap.3. Of all kinds of fetches or Podware, as	
Chap.4 Rice, Beanes, Lentiles, chittches, Peason.	chap.29.
Of the place to eate in.	
Of meates and drinke wherwith men be refreshed at the table.	Chap.5. Of Pothearebes, and sallet hearbes, as :
Of wine & the properties therof.	Garlike, Sorrel, Dil, Smallage, Arrage
Of mead & the properties therof	Bancia, Beets, Borrage, coleworts, onions,
Of double beere and ale.	Gourdes, comin, Fennel, Isope
Of flesh in generall.	Lettice, Mintes, cresles. Poppie, Perceley, Leekes, Purcelain, Radish, rapes
Of the flesh of wilde beasts.	Chap.10. Chap.11. Rue, Sage, Spinage, Mushrumes.
Of Kiddes flesh.	ca.30
Of Lambe.	Chap.12. Of fruities, as : Figges, Dates, Raysons,
Of Mutton.	Chap.13. Pomegranat., Quinces, Peares, Aples,
Of Vexe.	Chap.14. Peaches, Medlars, Pome citrōs, Mul-
Of Porke.	chap.15. berries, Plums, cherries, Almonds, Nuts,
Of Deeres flesh, or venison.	chap.16. Filberds, chestnuts, Akorns.
Of Heares flesh.	chap.31. chap.17. Of Spices, as Pepper, Ginger, Zedoarie,
Of Beares flesh.	chap.18. Galangall, cloues, cynamon, Saffron,
Of the parts of Beastes.	chap.19. carrowayes.
Of baked flesh, or pyes.	chap.32. chap.20. Of Sauces, as : Mustard, Salt, Vineger,
Of Fowles.	chap.21. Honie, oyle.

The Table.

The Contentes of the second

Booke of Table Philosophie, which is morall.

<b>T</b> He Preface,	Of Artificers.	Chap. 16
Of Emperours.	Cha. 1. Of Ritchmen.	Chap. 17
Of Kings.	Cha. 2. Of Pooremen.	Chap. 18
Of Princes.	Chap. 3. Of Religious persons	chap. 19.
Of the gentle Bishops.	Chap. 4 Of strangers & Pilgrims	Chap. 20.
Of Noblemen.	Chap. 5. Of Hunters.	Chap. 21
Of Knights.	Chap. 6. Of Judges.	Chap. 22
Of Squiers.	Chap. 7. Of Lawiers.	Chap. 23
Of Warriours.	Chap. 8. Of Lords baylifs.	Chap. 24
Of Philosophers and Oratours.	Of Frends & frendship.	Chap. 25
Chapter.	9 Of Kinsfolkes.	Chap. 26
Of Phisitions.	Chap. 10 Of good wemen.	Chap. 27
Of Yongnien.	Chap. 11 Of naughtie wemen.	Chap. 28.
Of Oldmen.	Cha. 12. Of Married wemen.	Chap. 29
Of Citizens.	Chap. 13 Of good widowes.	chap. 30
Of Marchaunts.	Chap. 14 Of Virgins.	Chap. 31.
Of Husbandmen and Husbandrie.	chap. 15	

The Contentes of the thirde

Booke of Table Philosophie, which is naturall.

**T**He preface.

Whether aire or meate be more necessarie for life?	
Whether meate or drinke is more necessarie for life?	
Whether sleepe or meat be more profitable for the bodie?	
Whether meat or aire nourish more?	Chap. 1
Whether can good blood be engendred of ill meat?	
Whether simple or compound meat be soonest digested.	
Whether it be good to walke immediatly after meat.	
Whether it be good to sleepe immediatly after meat. (past?	
Why the appetite faileth, when the accustomed tyme of eating is	
Whether our bodies be warmer before meat or after.	Whether

## The Table.

Whether fasting hurt more a cholericke or flegmatick complexion?

### Chapter 2.

Why some desire much, and are filled with a little meat?

Whether they that haue a strong heat can more tollerate hunger, then they that haue a weake?

Why they that haue narow powers can better abide hunger then they that haue wide?

Wheter choler nourish?

Whether sick Persons can better fast then whole?

Whether the strength of a strong stomack can better tollerate fasting, then of a weake?

Whether he that vseth to eate much, can better abide to fast then he that vseth to eat little?

Whether fasting annoy more in warme or cold seasons?

Why are the greediest feeders soonest filled?

Why we receiue hotter meates into our mouths then wee are able to abide in our handes.

Chap. 3.

Why if one that is hungry drinke, it appeaseth hunger?

Whether those that fast, are more a hungred then a thirst?

Why it is more pleasure vnto vs whē our thirst is quenched with drinke, or when our hunger is appeased with meat?

Why one kinde of drinke seemeth stronger to one that is fasting then to one that is full?

Whether vnto them that are thirstie by a drie stomacke a little drinke be sufficient?

Whether the stomacke be burdened with much drinke?

Why a moist stomack can beare much?

Whether thirst proceede at any time from the Lungues?

Why thirst of the Lungues be appeased by drawing in of cold aire and of the stomack by cold drinke?

Whether thirst be a desire of that which is cold & moist, or of that which is hot and drie?

Whether water slake thirst more then wine?

Of the hurtes which happen after meate, with the questions thereto belonging.

Chap. 5

Of Bread, and the questions thereto appertaining.

Chap. 6

Of wine, and the demaunds thereunto incident,

Chap. 7

Of flesh, with the proper questions therof.

## The Table.

Of Egges, and the demaundes touching the same.	Chap.9.
Of Filhes, and their questions.	Chap.10
Of Pulse and Podware, with their probleames.	Chap.11.
Of Pothearbes, and Sallet hearbes, and their questions.	Chap.12.
Gf Fruites, and certaine demaundes concerning the same.	Chap.13.
Of Salt and the proper questions therof.	Chap.14.
Of hony and oyle, and motions touching their natures.	Chap.15.

## The Contentes of the fourth booke, of Table Philosophie, which morally treateth of ho- nest Mirth, and pleasaunt pastimes.

<b>T</b> he Preface,	Of Children,	Chap.21
Of honest mirth and past- times.	Of Blind folke.	Chap.22
	Chapter.1. Of Fooles.	Chap-23
Of pleasaunt Inuictiues.	Cha.2. Of Persons possessed.	Chap.24
Of speeches cōuenient to euerie person.	Of Popes.	Chap.25.
Of apt,pleasaunt wordes.	Chap.3. Of Cardinalles.	Chap.26
Of Emperours.	Cha.4 Of Archbishops.	Chap.27
Of Kings.	Chap.5. Of Bishops.	chap.28.
Of Princes.	Chap.6. Of Archdeacons.	Chap.29
Of Earles.	Chap.7. Of Cannons.	chap.30
Of Knights & souldiours.	Chap.8. Of the halt and lame.	Chap.31
Of Squiers.	Cha.9 Of Priestes.	Chap.32
Of Phisitions.	Chap.10 Of Abbots.	Chap.33
Of Lawiers & aduocates.	Chap.11 Of Priours.	chap.34
Of Marchaunts.	Cha.12 Of Munkes.	chap 35
Of Vsurers.	Chap.13 Of preaching Friers.	Chap.36
Of Husbandmen.	Chap.14 Of Minours Friers.	chap.37.
Of Iewes.	chap.15 Of Nouices.	chap.38
Of Thceues.	Chap.16 Of Conuertites.	chap 39
Of Iesters.	Chap 17 Of Nunnes.	Chae. 40
Of Weemen.	Chap.18 Of Systers.	chap.41
Of yong woman & maids.	chap.19 Of Dreamies.	chap.42
ca.20 Of sundrie Arifciers,		chap.43

Thus endeth the Table.

